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by

LEA DEGEN

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in partial fufilment of the requirements for the degree of

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ABSTRACT

A study was designed to explore the question: What are some characteristics of a good marriage? Eight couples were interviewed and seven of the couples filled out an abbreviated form of Kelly's repertory grid. The couples were invited to participate on the basis of feeling positively about their relationships; however, the interview was so designed that negative feelings and conflicts emerged as well. Husbands and wives were interviewed separately and the study focused on how each perceived their relationship with the other. The interview was structured and the data were analyzed into three main categories: self-development, day-to-day living, and communication and disclosure of feelings. The grid was used to determine whether husbands and wives view themselves as being inherently similar or different and how they see themselves and their partners in relation to an "Ideal Person".

The rationale for this study is the need for a paradigm of a "healthy relationship". Most information available on familial relationships is elicited from therapeutic endeavours with dysfunctional families. The goals of therapy could be clarified once a model of "health" is more readily available.

The thesis is interdisciplinary and uses theories of adult development as well as literature about marriage. The effects of a positive interaction are outlined using Dabrowski's theory of positive disintegration. A loving relationship is viewed as the manifestation of individuals on higher levels of development who are capable of commitment towards others in both a personal and abstract context.

The study showed that the word "support" was used much more often than "equality". Men were careful about describing their wives as

individuals, rather than as extensions of the social role: "wife" and "mother". Both men and women found that communication and disclosure of feelings increased as the years went by and that most conflicts revolved around the division of responsibilities.

Most husbands and wives chose to see themselves as not being inherently different. Conflicts were viewed as "situation specific" and as the result of "day-to-day" moods rather than as indicators of a discrepancy in principles or values.

A paridigm of a healthy relationship was developed on the basis of the data of the study. The four main characteristics that emerged as common to positive relationships were: flexible role structure, clarification of similarities and differences, support for spouse's development, and an expanded self-definition.

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TABLE OF CONTENTS

CHAPTER		PAGE
I	INTRODUCTION	1
	Statement of the problem	3
	Purpose of the study	5
	Definition of terms	5
	Plan of the study	6
II	REVIEW OF THE LITERATURE	
	Marriage: a socio-cultural perspective	9
	Adult development, mental health, and change	22
III	METHODOLOGY AND RESEARCH PROCEDURES	
	Description of the study	56
	The couples	58
	The interview	60
	Administration of the repertory grid	62
	Analysis of the interviews	63
	Analysis of the repertory grid	64
IV	THE INTERVIEWS	66
	Summary of data	107
	Summary of repertory grid data	116
V	DISCUSSION	118
	Conclusions	133
BIBLIOGRAPHY		136
APPENDIX 1		139
	Table 1 - Sample Grid	139

TABLE OF CONTENTS

(cont'd)

APPENDIX 1

Table 1 - Sample Grid 139

Table 2 - Grid summary for Mr. and Mrs. Aronson 141

Table 3 - Grid summary for Mr. and Mrs. Beer 142

Table 4 - Grid summary for Mr. and Mrs. Dunn 143

Table 5 - Grid summary for Mr. and Mrs. Ellis 144

Table 6 - Grid summary for Mr. and Mrs. Fine 145

Table 7 - Grid summary for Mr. and Mrs. Gold 146

Table 8 - Grid summary for Mr. and Mrs. Heller 147

Table 9 - Summary of husband/wife comparisons to A: ideal person and B: with each other (self/spouse) 148

Table 10 - Characteristics of potential conflicts and their possible resolutions 149

LIST OF TABLES

Table	Description	Page
1	Jung - Psychological types	24
2	The conceptual structure of the theory of positive disintegration	38
3	Development periods in the eras of early and middle adulthood	47

CHAPTER I

Introduction

Our work is only one important aspect of our lives. Freud (quoted by Erikson, 1958) stated that the "normal" adult should be able "to work and to love". For most of us, the "love" aspect culminates in marriage during some part of our lifetime.

At the beginning of marriage, we cannot possibly decide on the kind of spouse we will be. If we have particular strengths, we might foresee how they would enhance our role. If we are fortunate, we might find a partner who personifies "humanly" many of the characteristics we admire, and who recognizes and values our strengths (Dabrowski, 1967). That is, the kind of husband or wife we shall be is almost as dependent on our partner as it is on our own internal make-up (Ackerman, 1958).

The signs of a good marriage are not readily visible. The achievements of the relationship, such as children, and material possessions, are apparent. However, the way each individual views the marriage in terms of his/her own life's development is an area which has not been thoroughly investigated. Often, the information that emerges is negative, as the marriage becomes the individual's reason for not achieving his/her own goals (Sheehy, 1974).

If we accept that human beings are dynamic and forward-moving (Erikson, 1958), then change and development in both individuals is a challenge that all couples face at different periods in their lives. Some marriages are capable of adjusting to the different needs of the individual concerned. For others, divorce and remarriage, based on different premises, are seen as the only possible solution (Prochaska and Prochaska, 1978).

The question that this thesis explores is: How do individuals view their own and their partner's development as a result of the marriage? Nathan Ackerman (1958), psychiatrist and psychoanalyst, investigated how individual development is enhanced and disrupted by our position in the family.

> The emotional disturbances of most people converge on the experiences of day to day family living. The emotional 'give and take' of these relationships is the dead centre of all forces that 'make or break' mental health (Ackerman, 1958, p. 386).

It has become increasingly evident that this statement is true (Jackson, 1968; Satir, 1976). We miss the vastly complex environment that we shape, and are shaped by, if we view the everyday as mundane and uneventful, and save our serious reflection for the major crises in our lives (Berke, 1977). The way we deal with major crises is contingent on our level of "mental health" which is itself based on these everyday "transactions" (Spiegel, 1971). Addressing ourselves to the content of people's everyday lives is, therefore, a valid and important approach towards understanding the nature of relationships.

There is, as yet, no definitive concept of a "healthy relationship" (Barnhill, 1980). What we appraise as "positive" in one stage of our development can be seen as stifling and restrictive at another stage (Gould, 1980). This thesis deals specifically with wives and husbands between the ages of 30 and 50. These couples had been married several years, and their children still resided at home. The rationale for using these age groups was as follows. Women in their thirties, if they have been at home, are often ready to try something new; and if they have been immersed in careers are often considering having a baby (Sheehy,

1974). Men between the ages of 30 and 45 are usually very involved with their careers, and towards the age of 50 are withdrawing back into their families (Levinson, 1978). It is a 20 year span in which many changes are bound to take place. The way individuals viewed these changes in themselves and their partners was the focus of this study.

Statement of the Problem

Expectations about marriage have changed in the past few decades. Whereas the family once served society by socializing children, the goal of marriage in the last decades has not mainly been for purposes of reproduction. Increased efficiency of contraceptives and fear of over-population have mitigated this goal. Nor is the symbiotic pair relationship as absolute an economic necessity as it has been in past generations. People continue to marry because they believe that in marriage and parenthood, they will find a happier, fuller and more meaningful life (Kenkel, 1967).

The burden of happiness is a heavy one. If a marriage is not successful in fulfilling each partner's needs and expectations, it may be because those expectations are unrealistic, or because the partners are projecting onto each other the role behaviours of their families of origin (Satir, 1967; Fordham, 1953).

The difficulties in marriage have also been interpreted as the result of the differences between the sexes. Men and women are portrayed as having different needs and life structures (Erikson, 1958; 1962; Levinson, 1978; Sheehy, 1974; Fordham, 1953; Jacobi, 1942). Marriage has therefore been depicted as a structure which works well utilizing opposite and complementary roles (Lederer and Jackson, 1968). The gap between the sexes has widened.

Marriage has been investigated as a socio-cultural institution which has a negative effect on the mental health of women and a positive effect on men's well being (Bernard 1972). Chessler (1970; 1971) documented the fact that neurotic symptoms of women were in response to the restrictive role of "wife",and were a covert response to oppression. Oakley (1974) investigated how the self-concept of women is inexorably linked to their image of themselves as housewives. Oakley challenged the premise that the institution of marriage is in a state of flux and change. She contended that social science in its popularized version has spread the idea that marriage has become an increasingly egalitarian relationship. Equality in conception is not equality in practice.

Some of the important issues in marriage have not been investigated. Specifically, little information is available on how changes take place in a relationship without the assistance of therapy. The relationship of marriage has been viewed as being so deeply immersed in rigid role expectations that serial monogamy - marriage, divorce, and remarriage - has sometimes been considered a viable route towards change (Prochaska and Prochaska, 1978).

Another issue that has not been explored is the impact of a good relationship on the development of each partner. Very little has been written on the nature of a good relationship. The context of the relationship between husband and wife includes many areas of interaction; psychological intimacy, distribution of power, earning the family income, responsibilities for house and children. More information is needed about the day-to-day structure of peoples' lives before generalizations can be made about the nature of a good relationship and how changes take place.

Purpose of the Study

The purpose of the study is to elicit information about marriage from men and women who feel that they have a good relationship. The information is meant to fill in the facts and details which comprise a composite portrait of the relationship. The study is an exploratory study, and the instrument used is a structured interview. The questions in the interview are guided towards three main areas of living: self development, day-to-day living, and communication and disclosure of feelings. In addition to the interview, an added instrument, the repertory grid, was utilized. The grid was used in order to determine a) whether husbands and wives perceived themselves as being similar to, or different from one another, and b) to determine how each partner viewed the other in relation to another ideal person.

The information from the interview and the grid were used in order to extrapolate some general guidelines about a positive relationship.

Definition of Terms

The term positive relationship is used in this study in order to describe a better than average relationship. No attempt was made to define this term for the couples when they were invited to participate in the study. They defined the word positive for themselves.

The writer's definition of the term positive contains the following three points. The marriage allows, supports and encourages each individual in fulfilling personal goals and achievements. A balance is achieved in which neither partner feels exploited by the relationship and both feel happier being married than single. Finally, each person sees his/her partner as being unique, and feels glad that he/she has married this person and not someone else.

Since the term "role" is used in this thesis, it is worthwhile to define this term. "A social role is a goal-directed configuration of transactions patterned within a culture or subculture for the functions people carry out with respect to each other in a social group or situation" (Spiegel, 1971, p. 95).

Plan of the Study

The literature has been reviewed in two ways using the sub-headings, Marriage: A Socio-Cultural Perspective; and Adult Development and Change.

Marriage is described as an institution of society which is undergoing a change in the traditional values which were once responsible for maintaining it (Kenkel, 1966). It took as its new goal an idyllic vision of perfect harmony. The frustration that ensured from this unrealistic demand elicited a response from the humanistic psychology movement. The humanistic point of view was that the healthy person's endgoal was not homeostasis and harmony but self-actualization. Self-actualization stood for forward movement and new challenges rather than the effort to maintain the status quo. It meant using one's life in order to accomplish what one believed in (Buhler and Allen, 1972; Maslow, 1954). Whereas a warm family life was comforting, it could seem cold and meaningless if the partner could not share or understand one's personal belief system. The change that was required of the partner and of the relationship was sometimes abrupt, and often had the effect of forgetting about the others' values and development (May, 1953).

The feminist response to the warm family portrait was to state that the woman had become the martyr in the family. By sacrificing her sense of herself, she invalidated her own needs and wore herself out in the

interests of her family. When she became enraged at her position, she was encouraged to believe that she was exhibiting signs of mental illness (Bernard, 1972; Chessler, 1970; 1972).

The cause of disillusionment with marriage was explained by the differences between the sexes. Jung described men and women as opposites who chose each other out of unconscious needs for compensation, and who were likely to project their own contrasexual repressed traits onto the other (Fordham, 1953; Jacobi, 1942). Erikson saw the differences between the sexes fused in a loving relationship. This was the developmental task of intimacy. However, failure to achieve intimacy in the early stages of the relationship produced a bad prognosis for the developmental tasks that followed. Studies of adult development by Gould, Levinson and Sheehy are cited in the study. All three theorists use Jung's theory extensively. Levinson and Sheehy use Erikson's theory as well.

For Dabrowski the type of relationship would depend on the level of development of the man and woman involved (Dabrowski, 1964; 1967). A love relationship of individuals on lower levels of development would be a relationship of strick repiprocity, with each partner making certain that their rights and privileges are as respected as the other's. Love on higher levels of development would be manifested by each partner's concern for the other's rights and privileges as well as their own. The nature of higher levels of development is such that the other is regarded as important as the self.

The study deals with the relationship of marriage. Husbands and wives who felt that they had a positive relationship were interviewed separately in order to attempt to elicit some parameters of a positive

relationship. The interviews were structured and men and women were required to fill out an abbreviated form of George Kelly's (1955) repertory grid. Given that the traditional values of marriage are waning, it is important to know what values the man and woman of today search for in marriage. A conception of a good marriage could be instrumental in dispelling a lot of myths and misconceptions, and would provide marital therapists with a clearer conception of the goals of therapy.

CHAPTER II

Marriage: A Socio-cultural Perspective

In every society, there are systems of norms and established practices which serve to regularize marriage and family behaviour. No place exists where the roles of family members, the composition of families, or the child-rearing practices are formulated and agreed upon by the people who will live together and act the roles (Kenkel, 1966). The family is an institutionalized part of the society, governed by it's laws and covert rules. The terms, husband and wife, are therefore roles which are defined by the law and the religious codes of the individuals concerned.

> An institution can be defined as an organized system of practices and roles, developed about a value or a cluster of values, and the machinery designed to regulate and control the affected areas of behaviour. There is a deep sense of loyalty to these systems of social relationships because they are judged to embody the values essential to group welfare and survival (Kenkel, 1966, p. 189).

Kenkel maintained that if the behaviour of a growing proportion of people is directed towards goals competitive with traditional ones, this is evidence of waning loyalty to these traditional values. However, we should not confuse deviancy with disloyalty to the institution.

> It is important to realize that there is a fundamental distinction between institutional change and institutional decline. . . When new family values displace traditional ones, the institution clearly has undergone change. It does not, for this reason alone, become less of an institution (Kenkel,

1966, p. 194).

The traditional values of marriage included the importance of having and socializing children. The present dilemma of over-population has changed the emphasis on having children. Having children is now more of a personal luxury rather than a contribution to the future of the country or the world. The entire role of marriage as a regulator of sexual behaviour has changed as well. Regulation of sexual behaviour was crucial when it involved identifying paternity. The increased usage and sophistication of contraceptives and the increased acceptance of single parents have mitigated this reason.

In spite of these changes, marriage continues to embody many of the traditional values. Raising and socializing children are still regarded as important familial functions, and sexual promiscuity is not yet regarded as an accepted norm. What has changed however, are the expectations of men and women in regard to marriage.

> Whatever else Americans are looking for in a marriage, most think of it as a way to personal happiness. We can point to specific motives like companionship, sexual satisfaction or love, but when we examine them more carefully, it must be admitted that these things are desired because they produce or are part of happiness (Kenkel, 1966, p. 325).

Satir claimed that men and women, reflecting their sense of lostness, disorientation, and confusion of personal identity, throw themselves back on their families for the restoration of dignity and self-esteem. The result of the failure to find a safe place in the wider world leads the individual to search for meaning in his/her personal relationships. This creates a heavy load for the contemporary family to bear. "It is not coincidental that ideas of romantic love and personal

happiness became popular in western culture at the same time that old certainties about being a male, being a female, being a person were shifting and fading" (Satir, 1967, p. 26).

Rollo May (1953), a practicing psychotherapist, and an influential figure in the human potential movement, wrote about the problems of interpersonal relationships in the post World War II era of disillusionment. This was a period in which family building received much attention. If the political situation had become barbarous, then our personal situation had to become ideal. The obstacles in the way of this ideal relationship developed out of "four centuries of competitive individualism with power over others as a dominant motivation" (May, 1953, p. 205). May called this the "marketplace orientation". The marketplace mentality states that one must pay for services rendered. In particular, he addresses himself to the child:parent relationship, stating that the obligation is not love. Love deals with delight and pleasure, and from seeing the other's value and development as important as one's own. From May's perspective, personal development was not a self-centred indulgence; instead, it precluded loving relationships with others. He called on people's courage to throw off the "shackles" of transference, and to dare to choose themselves. The human potential movement affected many marriages, as each person began to "seek themselves".

This search for the "self" epitomized the 1970's by the "me" generation. If society was stifling and small-minded, then the self had to become larger than it previously was; an icon of all that was possible contained within the words, human potential.

Unmitigated commitment to self was once frowned upon as

selfishness, but now commitment can be sanctioned in the name of self-actualization. Increasingly, fathers and mothers can withdraw from their families with a sense of virtue, secure in the knowledge that their quest for self-actualization is the highest good they can know. People are increasingly suspicious that any compromise might involve compromising themselves away. Of course, the idea of sacrifice should be suspect lest it carry its traditional connotation of sacrificing the woman for the sake of the man. But the idea that the action of sacrifice can also have an honorable meaning of making sacred, of making some aspect of life one's ultimate concern" (Prochaska and Prochaska, 1978, p. 15).

Another way of dealing with marriage as an ideal relationship was through the transformation of the woman into the "supporter, nurturer, and validator". If the world were cold and harsh, she would help restore her husband and children's strength, and validate their uniqueness. Unfortunately, the costs to her own mental health were high.

This is the picture that emerges from Jesse Bernard's (1972) study, "The Future of Marriage". On the basis of her work, Bernard theorized that the differing perceptions of husband and wife often create a picture of two different marriages.

Bernard claimed that there is a discrepancy between the husband's negative inner picture of his marriage and its actual observable positive effects on him. Some of Bernard's findings were:

1) The psychological costs are greater for wives than for husbands and the benefits are considerably fewer. Married women have more psychological and physical anxieties, more feelings of inadequacy and self-blame for their roles, more phobic reactions, depression, and passivity

than do married men.

2) Marriage introduced profound disruptions into the lives of women and constituted genuine emotional health hazards. In a comparison among married men, married women, and unmarried women, married women had the lowest profile in mental health.

3) Wives conform more to husbands' expectations than husbands do to their wives' expectations (Pygmalion effect).

4) Wives make more adjustments, in particular in emotional expressiveness between themselves and their husbands. Wives "settle for a low emotional diet."

We can infer from Bernard's findings that marriage can have negative effects on a woman's mental health. The role of the wife in the traditional marriage demanded more change from the woman, than the role of husband demanded from the man.

Phyllis Chessler (1972), in her book "Women and Madness", provided some examples of the negative effects of marriage. Her basic premise was that women display more neurotic symptoms than men, because they are more constricted in their roles of wife and mother. All women are affected, and, in particular, creative women.

If neurotic symptoms are the response of a creative woman to the role of wife, then this implicates marriage as a dysfunctional and potentially destructive relationship. Chessler cited studies in which it has been proven that men react to restrictive situations with aggression, whereas women will respond to the same situation with a harsh, self-critical, self-depriving set of attitudes. Comparing marriage with psychotherapy, Chessler (1971) stated:

> Both psychotherapy and marriage enable women to safely

> express and diffuse their anger by experiencing it as a form of emotional illness. . .Each woman as patient thinks these symptoms are unique and are her own fault. She is neurotic rather than oppressed. She wants from a psychotherapist what she wants and often cannot get from a husband: attention, understanding, merciful relief, a personal solution (Chessler, p. 373).

Prochaska and Prochaska (1978) circumscribed the major cultural changes that have had, and continue to have profound impact on the traditional marriage. They stated that it is important to understand the cultural conflicts because, very often, the couple seeking marital therapy are dramatizing on an interpersonal level the same conflicts and changes that are occurring at a cultural level.

According to Prochaska and Prochaska (1978), marriage is most often shaken by the wife's demand for equality.

> From a historical perspective, the dominance of the male in the traditional patriarchal marriage found support in an agrarian culture that required brawn more than skill. With the industrial revolution however, as skill rather than brawn became more socially valued, the move towards egalitarianism finds cultural support. The twentieth century has witnessed a cultural lag phenomenon in which the traditional marriage continued dominant even though it remained tied to the waning agricultural society. Many modern marriages have been caught in a cultural bind between the emerging egalitarianism of the industrial society and a family socialization process that prepared the spouses for a traditional marriage (Prochaska and Prochaska, p. 18).

We can assume that by traditional or conventional marriage, the Prochaskas described a relationship in which the wife's major responsibilities include housekeeping, child care, and decisions concerning the children, whereas, the husband is mainly concerned with developing a career, earning money to support the family, and making major family decisions.

Another change that has exerted a great deal of impact on married life is the socio-economic factor. In particular, it has had an effect on the divorce rate. There are now dual career couples who can afford divorce. Impoverished families have access to free legal aid which increases the possibility for obtaining a divorce. The reform of divorce laws, with no-fault divorce, now allows divorce without an accusation of adultery. Also, there is a much greater social acceptance of divorce. Divorce is the natural counterpart to the pursuit of happiness and the self-actualization dilemma. It allows people to leave marriages they consider unsatisfying. Up to the present time, it had been difficult to obtain a divorce.

One way of applying these changes to the traditional marriage is to see our society as demonstrating a loss of faith in the institution of marriage itself. Another way of looking at it, is to herald the creation of new forms of marriage that are better suited to our times. One such form is the companionship marriage (Prochaska and Prochaska, 1978).

The companionship marriage is egalitarian and democratic. It operates in the style of the establishment of rules and the resolution of conflicts. The strength and significance of the interpersonal relationship, rather than the sanction of society, keeps the marriage together. This type of marriage is based on mutual respect, affection,

empathic understanding and friendship. There are few models or precedents for the companionship marriage since most marriages up to the present have been traditional. The Prochaskas disappointingly concluded that, at present, the companionship marriage is more an ideal than a reality. They also stated that this marriage is usually achieved by divorce and remarriage rather than by change within the existing relationship.

Another relevant way of looking at marriage is to determine whether there is a difference in the aspirations of husbands and wives from different social classes. Specifically, do working class people have the same propensity and desires towards equality and companionship as middle class people?

Mirra Komarovsky (1962) attempted to answer this question in her book, " Blue-collar Marriage". Some of Komarovsky's findings were:

1) The less educated couples tend to be more traditional in their ideas about sex-linked interests. Men have the right to silence and protection from children's antics and woman's trivia.

2) They see the principle marital ties as sexual union, complementary tasks and mutual devotion.

3) In response to a question about sharing feelings and thoughts, almost one third answered clearly in the negative, while one half claimed to answer feelings and thoughts "fully" and "very fully".

4) All persons who rated self-disclosure as very low were unhappy with their marriages.

In her section on theoretical conclusions, Komarovsky raised the issue of companionship from another aspect. Husbands and wives from working class families now spend more time together, due to the shortening of the work day. But the strain on the marriage results from

an impoverishment of day-to-day life in general. There is not necessarily financial impoverishment (although if there is, this takes precedence over all other issues), but a lack of cultural interest may exist. This may stem from a kind of hopelessness based on personal perceptions of the discrepancy between their worldly aspirations and the possibility of achieving them. That is, they may perceive their inability to be financially successful as indicative of their inability to be successful in other capacities.

This "what for attitude" can be extended to the marital relationship. If we cannot get what we want or feel we need from the world "out there", why should we get it in our personal lives? In order to put thought, feeling and self-disclosure into a relationship, we have to believe that we shall get something out of it. Based on the results of her study, Komarovsky concluded that companionship and "role sharing" are not ideals among blue-collar workers. As the level of the husbands education is raised, his needs for companionship and his willingness to share his wife's "role" responsibilities change as well.

As mentioned above, the term "role" has been defined as follows: "A social role is a goal-oriented configuration of transactions patterned within a culture or subculture for the functions people carry out with respect to each other in a social group or situation" (Spiegel, 1971, p. 95).

According to Ackerman (1958), a social role describes the individual's position in a group together with his/her accompanying responsibilities. Ackerman outlined the relationship between social role and personality.

> The concept of social role implies the capacity of the personality to modify its form in varying degree, in accordance with the adaptational requirements of the individual's position in society.
>
> It is recognized that a given personality type may be capable of fulfilling a range of social roles: i.e., a particular person may be related functionally to number of social positions and yet remain essentially himself (Ackerman, 1958, p. 54).

Ackerman stated that certain components in our personality are mobilized in certain situations, while others are temporarily subordinated. To a limited extent, we can choose our social roles by choosing forms of interaction which are favourable to our desired direction of self-expression.

The social role of husband and wife is as real and integrally a part of the person as his/her private self. In essence, it is through all our different social roles that our private self must express itself; otherwise, it is in "hiding", and so are we. The social role of wife and husband signifies a "second chance" for some. We did not choose our parents and we cannot choose our children. When we do choose someone whom we consider an appropriate partner, we must have an image, perhaps a very vague one, of what the role husband or wife will be like with this other person.

Lederer and Jackson (1968) claimed that many of the problems facing couples today are based on unrealistic expectations which begin with the courtship and continue throughout the relationship of marriage itself. They dispelled some of the myths regarding mate choice by stating that

romantic love is usually not the reason that people marry. They claimed that most people marry because of society's expectations and/or parental prodding. Some people marry because they are lonely, because they want a secure economic future, because they want to improve themselves, or because their mates have the qualities they admire. Some marry out of neurotic or otherwise unhealthy motivations (e.g. they want someone who will make them suffer). Sometimes they just want a family life.

They claimed that research shows that the words most often used by people who are happily married to describe their relationship are companionability and respect. The differences between the sexes have been overemphasized. Conflicts arise more from seeing the other through a role rather than by inherent differences within the sexes (Ackerman, 1958).

There is much to be gained from a relationship of equals. Unless one can participate in behavioural interactions which are characterized by equality, one is lonely despite the appearance one may give of being very gregarious and a "great mixer". Lederer and Jackson (1968) claimed that without equality, sharing and intimacy are difficult; in fact, almost impossible. (Unless one wants to be a parent to the spouse and the other wishes to play the child).

They identified three basic modes of relationships - symmetrical, complementary and parallel. In a symmetrical relationship each of the partners is competing for a higher status. It is the opposite of collaborative behavior. The complementary relationship is divided into areas of control, and one of the partners is in charge of the specific area while the other obeys. The parallel relationship is an egalitarian one, with no particular leader, and alternating on different tasks and decisions.

According to Lederer and Jackson (1968), three major factors should be present in order to insure a satisfactory relationship:

1) The spouses in a workable marriage respect each other. Each spouse finds some important quality or ability to respect in the other - being a good parent, making a lot of money, writing beautiful music, or whatever. The greater the number of areas of respect, the more satisfactory is the marriage.

2) The spouses are tolerant of each other. They see themselves as fallible, vulnerable human beings and can therefore accept each other's shortcomings.

3) The key ingredient in a successful marriage is the effort of the spouses to make the most of its assets and minimize its liabilities (Lederer and Jackson, 1968, p. 198).

Lederer and Jackson suggested that the major ingredient required to make a relationship satisfactory is "Quid pro quo" (which means "something for something"). That is, a successful relationship is the result of effective negotiation. It is difficult to chop up our private lives into islands of clarity and understanding. We need to be aware of the whole picture; and even then we cannot "know" it in the same way as the people involved do, unless they are willing to explain it to us - to explicate the pattern of their day-to-day lives and their feelings about it.

At the same time it is really important to remember that the relationship is based on who the two individuals are. Complementary and reciprocal roles are easier to develop with individuals who are highly invested in the relationship and in each other, as opposed to being

primarily invested in themselves.

Cox (1970) studying mental health in college students several years after their graduation wrote:

> . . .an emotionally mature person in the adult years will have broadened his concerns so that habitually and easily he takes in the other as intensely important. This other may be spouse and child; it may be the aging parent who must now increasingly be a receiver; it may be the more removed family of man (Cox, 1970, p. 167).

Marriage and parenthood facilitate this psychic maturity by providing a natural balance of giving and receiving. This, of course, would occur in a healthy marriage (Cox, 1970). However, we don't yet know how it occurs. Some marriages are based on power and competition (May, 1953). Others are based on reciprocity as a strict exchange of services and goods (Lederer and Jackson, 1968). Yet other relationships will evolve into the type of marriage that Cox describes, in which each individual is regarded as having rights to develop according to their own rhythm and in their own way.

We do not know how relationships change and what allows some relationship to foster healthy development in the partners concerned, whereas others induce apathy and despair. It is evident that a discussion on relationships will not provide the information that is necessary. We must first see the individuals who are involved.

Adult Development, Mental Health and Change

The theorists in this chapter have been selected on the basis of several criteria. All of them deal with adulthood as a developmental paradigm, and view growth and change as difficult processes to experience and to resolve. Maturity is viewed by all of them as the movement from self-centredness towards a growing concern for others and a more general concern for humanity. They recognize that "social roles" must be fulfilled, but the personal direction of each individual is not to be forfeited. Instead, it is latent, waiting for the appropriate life stage and sufficient maturity in order to integrate the demands of family, society, and self.

Adult development has recently become a field of growing interest. This is not only because we are living longer, but also because we have the necessary leisure time to ask: "What kind of person am I?" and "What kind of person do I want to be?" Carl Jung, in opposition to Freud, did not see adulthood as the predetermined extension of childhood experiences. Adulthood was qualitatively different from childhood and adolescence in that the concept of individuation offered the individual a chance to bring together the disparate parts of his/her personality. Jung did not see adult development pertaining only to people with leisure time. It is a need, an existential "calling", that each of us should respond to and struggle towards. This need and struggle can only be recognized and realized in the mid-life age of about 45-50. Until this period we may have perceptions of inner discomfort, without the necessary maturity to resolve the dilemmas that emerge.

In the realm of consciousness, Jung saw two basic attitudes to

life: one pertaining to the extrovert and one to the introvert (Table 1). The extrovert has a positive outlook and comes forward almost immediately. The introvert seems to say a silent "no" first and only afterwards responds. Also, the introvert prefers reflection to the extrovert's activity.

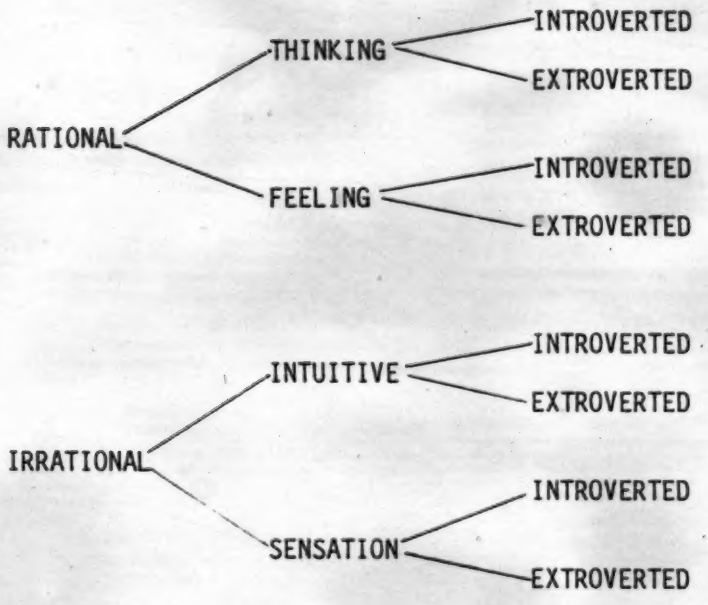
Jung differentiated clearly between individuals; each individual developing within the framework of their basic type. This differentiation in attitude begins very early in life, and may be innate. Both the extrovert and the introvert tend to undervalue the other. The extrovert sees the introvert as egotistical and dull, whereas the introvert considers the extrovert superficial and insincere (Fordham 1953).

Within the extroverted and introverted categories, there are further differences among individuals. There are four modes through which we habitually respond to in our environment: thinking, feeling, intuition and sensation.

Jung classified these four types into two categories; rational and irrational. The rational category includes thinking and feeling, whereas the intuitive and sensation types are included in the irrational category. Each of the four modes can be extroverted or introverted (Table 1). The extroverted sensation type is an irrational, easy-going person who is strongly connected to the object which provides him/her with the sensation. This type can degenerate into an unscrupulous "joie vivant". The introverted sensation type is closely connected to the experience of sensation and is a very difficult person to understand, often overwhelmed by impressions which require time for assimilation.

The extroverted intuitive is a person to whom the concept of infinite possibilities are really important. This person does not

Table 1. Jung - Psychological Types



respect custom and has contempt for anything that is familiar, safe or well-established. The introverted intuitive may have visions and revelations.

As mentioned, Jung classified the thinking and feeling types as rational. The extroverted thinker is usually a man, the pure logical type who sees the end as a justification for the means. Occasionally he has irrational moods and he stifles doubts with fanatic devotion. The introverted thinker is more interested in ideas than in facts, and is often out of touch with the outside world. This is the absent-minded professor stereotype. The weakest point in both thinking types is their neglected and underdeveloped feeling function. Feeling, according to Jung, is a highly esteemed function.

> We think to judge, we feel to attach a proper value to something . . . it is the function by which values are weighed, accepted or refused (Jung, quoted by Fordham, 1953, p. 39).

It is not only a rational function but also a finely discriminating one since those who feel very little would find everything either worthwhile or worthless. The feeling person usually has a hierarchy of values and an ordered scheme of things. He/she is specifically concerned with human relationships and the value of people. The extroverted feeling type gives the appearance of being well-adjusted in the world and usually is. The introverted feeling person may give the impression of coldness by his/her lack of expression. The intensity of feeling caused by this lack of expression can eventually surface through poetry, religion, music or self-sacrifice. This person is not adaptable. More women are "pure" feeling types than are men. An underdeveloped thinking

function is characteristic of this type.

One main way of functioning is used by most people, some more complicated people use two and few highly differentiated people use three.

Although Jung claimed that we develop our type at a very young age, the question is: Can an individual change types or add on another mode of functioning? In Jungian psychology, any major change or expansion in personality would require an exploration of the contents of the unconscious. The Jungian client would be encouraged to pay special attention to their dreams and to the images produced therein. In understanding the symbolism of the dreams, energy is released from the unconscious into the conscious mind, "broadening and deepening our consciousness" (Jacobi, 1942).

Neurosis can be an indicator that the personality is in need of broadening, and, is therefore not in itself a disorder or an illness. The neurotic person is seen by Jung as being "unactualized" (Barton, 1974). Important aspects of their life experience have not been realized. Those underdeveloped and unadaptive aspects have been seen as dangerous to self-acceptance and have therefore been suppressed or repressed, and have remained in a primitive underdeveloped state.

> That which is neglected or tabooed can be virtually any content, inclination or tendency; but in every case these suppressions mean also the suppression of relatively universal human tendencies built into the human being. These held-under tendencies have, however, a dynamism of their own. The archetypes do not rest; rather the total personality obeys the law that it must be itself, and the neglected sides and tendencies emerge in various forms of maladaptive functioning.

> This emergence in the form of symptoms is a movement towards actualization (Barton, 1974, p. 112).

Those who are affected by neurosis are individuals of a "higher type" who have remained on a primitive level for too long. To cure neurosis, or one-sided development, we need to become aware of the contents of the unconscious, and assimilate those repressed parts. At a certain point in our lives, all of us, neurotics and non-neurotics alike, are faced with the question of whether or not to "broaden" our "personality". Jung called this process of development, individuation. If institutionalized religion cannot fulfill our spiritual needs, then we have to find a way to be both spiritual and human by ourselves. Individuation is the psychic equivalent to the physical process of growth and aging. It is potentially present in all of us, and unless it is obstructed, it happens as part of the process of maturation. Many of us will obstruct this process however, because the conscious life we have built is so narrowly defined that expansion is frightening. Because we are so narrowly self-defined, many of our tendencies continue to reside in our unconscious.

It is characteristic that those qualities which reside in the "shadow", the personal unconscious, will be projected onto others according to our needs. Beyond the shadow reside the animus and anima, our contrasexual archetypes. This obstruction of certain developments in ourselves also means that we will look for them in the opposite sex. Often this can lead to our marrying our "worst weakness". Barton (1974) wrote:

> In our culture especially where men tend to develop the thinking side and women the feeling side, unfeeling

> blockheads frequently marry sensitive flowers and have a most difficult time communicating without distortion. . . One of the basic difficulties in many marriages is that the wife is encouraged by the culture to develop her intuitive feeling side; the man to develop his intellectual-sensing dimensions. As a consequence, the battle between them becomes a battle of projections (Barton, 1974, p. 141).

Jung stressed that beyond the idiosyncratic, accidental individuality of each person's life history is an underlying level which aims at the realization of life as universally human, and which aims at reconciling those disparate, contradictory aspects of the "ego-self".

This means that the more stereotyped one partner is in his/her behaviour and role, the more he/she will project his/her own characteristics on the other. The other will therefore not be realistically accepted, but will continue to be seen through these projections.

This "ego-self" is our adaptive self and is needed by each of us to operate in the culture we reside in. We therefore develop this "ego-self" during the first half of our lifetime when adaptation to society is crucial for our survival. This "ego-self" is reductive - it can only deal with parts of the whole. Therefore, the "ego-self" we develop does make choices in the process of development, relegating the opposite of the choice to the unconscious. For example, we might choose to be socially active (or outgoing), and therefore being by ourselves is seen as "bad" and "uncomfortable".

We make our choices according to our personality types, i.e., according to our natural tendencies and inclinations. It is only during the second half of life that assimilation and integration are possible.

The centre of one's personality, the self, can now be actively sought. But it requires the critical examination of the "ego-self" we have worked so hard to develop. We cannot "will" the development of the self. We can successively approach it by removing obstacles and by becoming aware of the contents of the unconscious.

Jung was not an proponent of change through interaction. That is, most individual changes are motivated by intrapsychic tensions rather than by our interaction with others. An important relationship, for those who seek contact with, and development of the self, is between patient and therapist.

The changes which we do undergo, some through maturing, some through dealing with crises and reflection, and some through therapy, are monumental. A more appropriate word for these changes is "transformations" (Barton, 1974; Gould, 1980). In Jungian psychology, change occurs through the "transformative power of symbols and on the radically irrational life of symbols that man is" (Barton, 1974). A symbol can be an image, an idea, or a sense of things that works as a psychic organizer, directing, focusing, and gathering energy to itself. A symbolic transformation can be either positive or negative.

An example of a transformation as a result of natural development and maturation is the growth of a girl or boy (child) into a man or woman. These changes are not the result of willpower or rationality. They are a change in organization in every aspect of being (Barton, 1974).

An example of a transformation as a result of interaction is falling in love or becoming a parent. The loved other person or child becomes a central organizing component, bringing together other

peripheral aspects of our lives (Barton, 1974).

Gould (1980), a psycho-therapist who worked with many adults, defined transformation as growth.

> A transformation is an expansion of self-definition. The self-definition is essentially a license to be, and while operating within that license, a person feels minimal conflict or anxiety and a maximum sense of security. While functioning outside that license, there is anxiety, conflict, and a minimum sense of security until the license is redefined. . .Risk-taking behaviour creates anxiety and a sense of internal prohibition against proceeding. The direction of growth and process of transformation are expressed by the tension of vital signals - away from stagnation and claustrophobic suffocation toward vitality and an expanded sense of inner freedom (Gould, 1980, p. 301).

Gould illustrated how a transformation requires overcoming both outer and inner obstacles in the example of Nicole, a 36 year old mother of four, who was happily married and well-adjusted in all aspects of her life. When her youngest child began to go to school, Nicole decided to go to work. Within the time that it took her to make the decision, and to move in the direction of actualizing it, her parents moved into her home, her father died, and Nicole had a peptic ulcer.

At this point she began therapy with Gould, and began to work through her inner obstacles. Among them were:

> Working and selling herself commercially contradicted her unrecognized dream of continuing to be the special loved child who was stroked for being talented but who never

> really had to discipline herself or compromise her talents in the service of making an income. . .her desire to have things for herself would erupt uncontrollably as she took the first step into the life of worker-mother. . .in order to grow she would have to fight her mother to the death. . .she could change only if she could get her mother to change. . .her husband and children could not survive without her and she could not survive without them (Gould, 1980, p. 320).

The most powerful fear that emerged was that her marriage, which had been based on total openness up to that point, was beginning to change. The first indication was her husband's rejection of her sexually. She began to believe that he was serving her an ultimatum. Either she would be a caretaker and mother to him or he would be angry and punish her. The overgeneralization that immediately appeared to her was that men will not allow women to leave home.

Had Nicole not been in therapy, then the saga in her life regarding work might have ended there. Feeling that she was faced with a choice: her marriage or a job, she may well have given up the job and remained bitterly at home. However, while in therapy, she began to question the assumption that another person could decide for her. Eventually, Nicole did go to work and her marriage remained intact, but the relationship had changed considerably.

Gould (1980) outlined the properties of the transformational process as:

1) There is a shift in the defensive system. As "a good mother", Nicole did not have to deal with the "greedy child" that she might become if she went to work.

2) False ideas are believed until they surface. Gould called this

a childhood consciousness.

3) Once the childhood consciousness surfaces, an internal dialogue takes place between these false ideas and the adult's view of reality. This is not, Gould stressed, an intellectual exercise.

4) Progression is difficult to determine because these false ideas are linked into a chain which constitutes the self-definition boundary. We may therefore feel that we are not progressing, as one false idea leads to another false idea. In fact, each additional false idea that surfaces is a sign of progress.

5) At some points, there is an experience of warfare with a primitive super-ego image. This may be, in part, because of our parents' narcissistic need for us to be "their way".

6) There is a difficulty in deciding whether the enemy is internal or external. It is sometimes a relief to blame someone else. This other person, no matter how powerful, is still less powerful than the primitive super-ego.

7) We shall also find "friends to our growth". They may be our spouses, and if they are, we usually appreciate and remember them. Often though, the confirmation for the transformation will come from a source outside of our immediate surroundings. "All parts human are originally born in mutuality".

8) Destructive imagery is released and interferes with intimacy. Nicole experienced her parents and husband as being her enemies. She imagined herself destroying her mother, and believed herself to be too overwhelming for her husband.

9) A successful outcome of transformation is increased passion for life and the greater sense of internal freedom and power. The opposite

is true of a transformation which does not take its course. . .There is a cutback of energy and often symptoms of stress disease.

10) A transformation in one person will affect those close to them, bringing out the best and the worst in all individuals involved.

Gould maintained that transformation is a central concept in adult development. Whether in work or in love relationships, we can understand day-to-day changes and larger crises as part of the ongoing process that drives each of us to be more whole.

In love relationships, as in the case of Nicole, there is sometimes a conflict between intimacy and growth. In the middle of our transformation process, we tend to withdraw some of our demonstrable love, so that the spouse in the interaction is feeling "cheated" in two ways. For example, not only was Nicole going to change her role in the marriage by going out to work, but she was also withdrawing some of her day-to-day support.

Gould called this process "developmental envy". In simplified terms, this means fear of being left behind. The anger or envy can sometimes be powerful enough to stop the partner from continuing in his/her new direction. In fact, it is not just the partner's approval, but his/her help and support that is often required. This support can take many forms - listening to the issues; helping to earn the family income; spending more time with the children; and, doing more housework.

Some partners may react in a very serious way to each other's needs and moods and are supportive in whatever issue arises. Others may attempt not to interfere with the partner's life, as long as the partner is capable of formulating his/her own strategy. Both of these attitudes are more positive than the attitude of a partner who refuses to address the issues at all. There are those who refuse the other any freedom of

movement because they regard marriage as a contractual agreement that they made together. Each is therefore responsible for fulfilling the other's expectations and his/her own obligations.

The way people react to each other's needs and changes is indicative of their own tendencies as well as being descriptive of their relationships. Dabrowski's (1964) "Theory of Positive Disintegration" describes how the level of each person's development is accompanied by different sets of responses. A person on a low level of development would respond to his/her partner's needs from the base of his/her contractual agreement. This is because people on low levels of development are concerned with survival, competition, and power and it is difficult for them to effect a change in the interests of the partner. They are mainly interested in themselves. Therefore, they would have to see the benefits for themselves before changes could be made in the relationship. Persons on a higher level of development would see their partners' needs as being as important as their own - sometimes even as being more important. Dabrowski's theory is both descriptive and structural. It describes a conception of human change and explains how these changes come about and who is likely to be affected by them.

Because it stresses the positive effects of what might appear to be negative phenomena, it is particularly relevant to relationships between people. A person who is undergoing a process of change can be regarded as "unbalanced". Dabrowski's description of the dynamisms is indicative of this pattern of behaviour. In a close relationship such as marriage, the response of the partner to an individual's different or unbalanced behaviour can have a great impact on that individual.

Dabrowski (1964) defined disintegration as a period of disharmony

and disequilibrium which represents the individual's dissatisfaction with his/her internal state and action. It is a process during which the existing psychic structures are loosened and become tenuous, exposing the individual to alternating states of vulnerability and high tension. This loosening process is important, as it releases the individual from the grip of their "primitive" (primitive meaning survival oriented) instincts and impulses, and allows for this transformation to occur: from individuality to personality.

Dabrowski (1967) saw individuality as a mode of being for all of us. Individuality describes how people differ from one another in such aspects as mental qualities, talents, particular interests, and ways of behaving. Furthermore, those of us who have the strength and ambition necessary for pursuing their goals will achieve a sense of individuality.

This concept of individuality could be likened to Jung's idea of the "ego-self". It is a side of us that we develop to function as best it can in those aspects of reality that are apparent to us. For many of us individuality is the goal of development.

Personality, Dabrowski (1967) claimed, includes individuality, but also goes beyond it. The achievement of personality is an act of creation. The person who is striving towards personality is concerned with ultimate and lasting values, and wants to insure that those values are personified by his/her own personality. In other words, personality is a rigorous challenge to the "self-as-we-are", and propels us towards the "self-we-ought-to-be". When personality is achieved, it includes high levels of self-consciousness, self-affirmation, and self-education.

Not everyone needs, wants to, or can achieve this psychic unity, but for some, it becomes increasingly imperative. This "personality ideal" or self, contains within it the synthesis of thinking and feeling

(Dabrowski, 1973).

This movement, from individuality towards personality, encompasses the metamorphosis from self-centredness to "other-centredness". That is, there is a change in the motivation for the process and a change in the goal itself.

Personality cannot be created without a great struggle, and is not a state that we progress towards in a linear fashion. Instead, the movement towards personality is a movement from stereotyped, automatic, normative behaviour and responses, through a loosening, questioning, "upheaval process", towards hierarchization of values and the inhibition of old patterns of behaviour. Hierarchization and inhibition are on opposite poles of the same continuum. When the hierarchization of values emerges (self-we-ought-to-be) and becomes clearer and stronger, then some of the behaviours and responses of "self-as-we-are" will have to be inhibited.

One of the central concepts of positive disintegration is the concept of multilevelness (Piechowski, 1975). Multilevelness is "many levels" of reality, perceived and experienced differently for each of us. The levels of reality, as we perceive them, are also indicative of our own level of development (Rankel, 1980).

Piechowski (1975) stated:

> . . .we now have a new key, or paradigm, with which to approach human behaviour and its development. It becomes less meaningful to consider, for instance, aggression, inferiority, empathy, or sexual behaviour as unitary phenomena, but it becomes more meaningful to examine their different levels. Love and aggression at the lowest level of development differ

> less than the lowest and the highest level of love, or the lowest and the highest level of aggression; at the highest level, aggression is replaced by empathy. (p. 246).

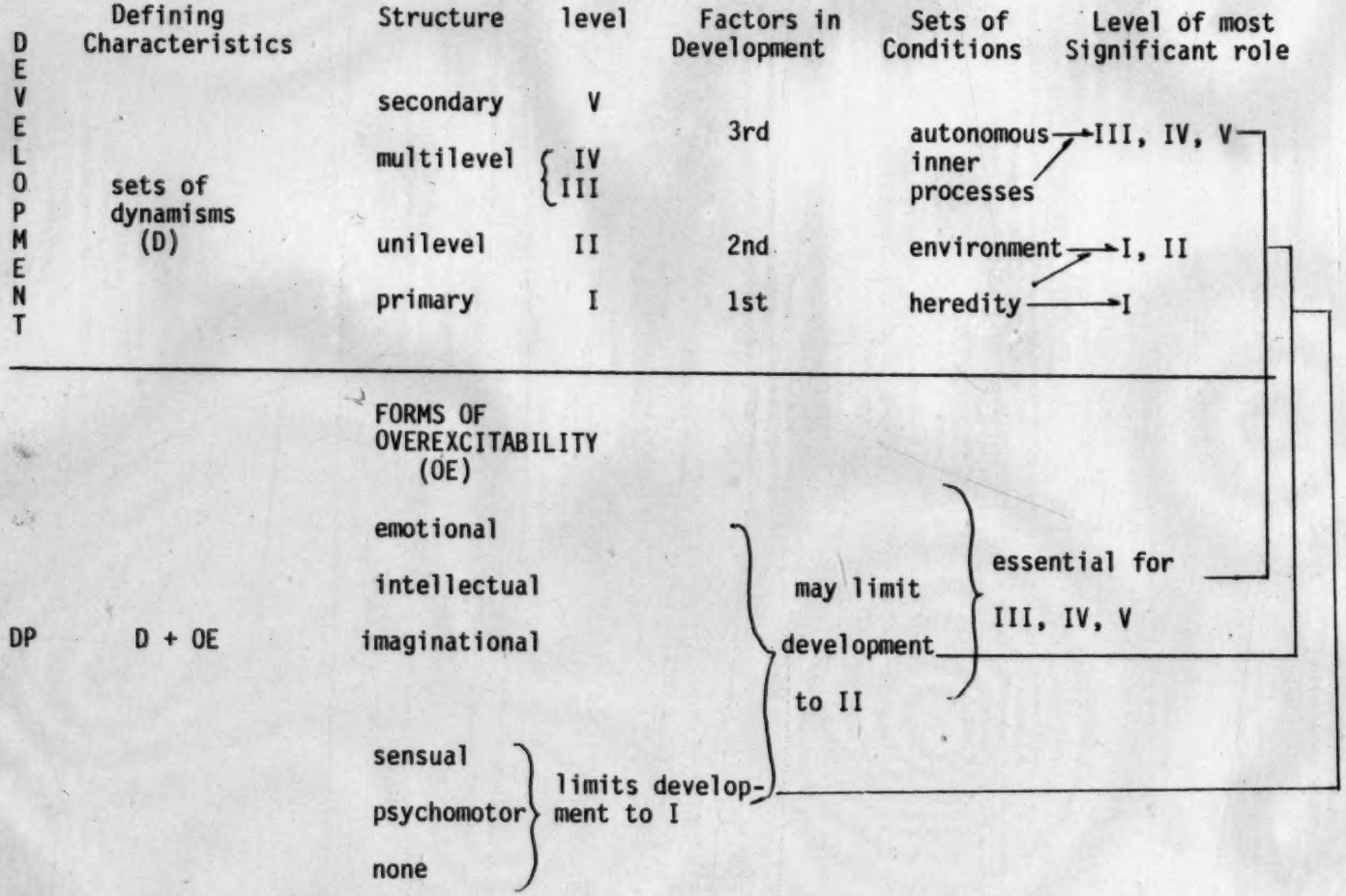
The idea of higher, more conscious levels of thinking and feeling which inhibit more impulsive and involuntary modes of response must include the concept of conflict. There is an internal intrapsychic struggle during which the automatic processes become disorganized. Reflection and hesitation are helpful in this disorganizing and inhibiting process. The struggle, as mentioned previously, is accompanied by high level tension.

There are indeed periods where energy levels recede and despair sets in. These are temporary "stop-overs" and do not suggest that the individual will regress permanently to previous modes of functioning. Up to the third level of development (explained below), individuals may slide back to primitive levels of functioning. However, at the third level, neurophysiological changes occur in the brain which do not allow the individual to slide back even if he/she may want to (Rankel, 1980). Even more to the point, Rankel stated:

> The disintegration and abolition of these lower behaviours is brought about by the activation of the dynamism referred to as positive partial death instinct. The putting to death in oneself of "that which is" and the preparation for and creation of "that which ought to be" is, in brief, a comment on the process from primitive integration through unilevel and multilevel disintegration to secondary integration.

The theory of positive disintegration encompasses five levels (Table 2). An individual may develop through all the maturational stages

Table 2. The Conceptual Structure of the Theory of Positive Disintegration.
(from: Piechowski, 1975)



of life and not experience profound psychological change. In terms of this theory, this means that there is no disintegration; no breakdown of levels of functioning, and no restructuring at a higher level. This individual would be placed at level I of development: primary integration on the Dabrowski scale (Piechowski, 1975).

More than half of the world's population exists at this level, according to Dabrowski (Rankel, 1980). Rankel claimed that we can account for this by the fact that most of the power in our societies is controlled by level I people. This means that the majority of us, in order to survive, are socialized into egocentricity: "looking out for ourselves".

The second level is unilevel disintegration. The person at this level is characterized by hesitancy and doubt. There is a sense of vulnerability; questioning, uncertainty, changing likes and dislikes. Although thoughts may appear to be sophisticated and conflicts may be intense, there is no resolution to the conflicts. Piechowksi (1975) wrote:

> Because of the general looseness and weak hierarchical structure at this level of development, it can result in the most severe mental disorders: psychosis, schizophrenia, phobias, psychosomatic disorders, alcoholism, or drug addiction (Piechowski, 1975, p. 261).

About 20% of the population reaches this level (Rankel, 1980). People at level II suffer from great tension, but continued growth is not a certainty. These individuals are labelled neurotics. Some of them will remain at this level, while others will maintain the tension and allow it to push them upwards towards the first stage of transformation.

Level III, spontaneous multilevel disintegration and level IV, directed multilevel disintegration, are the levels where profound changes take place. Although these individuals appear to be, and are troubled and maladjusted, they are undergoing a process of self-definition and creation; building an hierarchy of beliefs and values to which they adhere. These individuals are labelled as psychoneurotics.

The final level is one of secondary integration. Those few who reach this level have realized their personality ideal and are living according to it. They exemplify universal compassion (Piechowski, 1975).

What determines which individuals will develop, or attempt to develop towards their personality ideal, and which individuals will remain on the lower levels? Dabrowski used the term developmental potential to answer this question.

There are two ways of defining developmental potential; one is operational and the other structural (Piechowski, 1975). The structural definition states that a person's potential is inherited. The operational definition states that the fulfillment of developmental potential depends on the individual's "overexcitabilities" and "dynamisms".

Dabrowski categorized the complex network of our interaction with the environment into five main modes; psychomotor, sensual, imaginational, intellectual, and emotional (Table 2). These are five ways in which we respond to our reality and to those important to us. Each of us has a preferential mode. Some need to be physically active, others spend hours thinking and analyzing. The mode or modes that we choose say something important about us. Our energy is drawn to that particular direction and way of expression. If we consistently over-react in any particular mode, then we have an overexcitability.

Most of us are overexcitable in one or two modes, some of us in all five. Emotional, intellectual, and imaginational overexcitabilities are most important (in that order) in terms of the individual's development towards his/her personality ideal.

The term overexcitability is an important one in the Dabrowskian framework. Overexcitabilities influence disintegration and reorganization at a higher level through the dynamisms (Table 2). Each level in development has its own set of dynamisms or lack of them. If we are overexcitable in the imaginational, intellectual, and most important, emotional modes of relating, then at a certain point of development, the third factor will be released. The third factor is the actualization of our developmental potential, and helps us to transcend the first factor, our inherited characteristics, and the second factor, our environment.

Dabrowski's theory points to the fact that individuals develop in different ways. For some, the path to mature adulthood progresses through hard work and commitment to their families and friends. For others, a kind of intensity and sensitivity will make them aware of and in tune with other less apparent realities.

If these other realities are accepted into the family relationship as "idiosyncrasies" that each individual is permitted to have, or if these realities are viewed by other family members as burdens to be respected, then the person experiencing these manifestations feels that he/she is being supported. However, if there is no room in the relationship for other realities, then the person experiencing them may become progressively alienated, perhaps to the point of mental illness. In the first case, we have an example of an ideal relationship; in the second case, an example of a very poor one. Most marriages probably

exist somewhere between these extremes.

A proponent of the "ideal marriage" is Erik Erikson. Erikson (1958) described intimate love as a fusion between separateness and a shared identity. The identity that a man and woman share is a form of life style that they create together. Erikson defines intimacy as a complete sharing on all levels - psychological, physical, emotional, and intellectual. Failure to achieve intimacy would interfere with the couple's resolution of the other developmental tasks of adulthood - generativity and integrity.

Erik Erikson explained development in terms of the epigenetic principle. Each person develops out of a "ground plan", and from this ground plan, different areas emerge in their proper time. Eventually, all the parts rise to form the whole. The developmental task (the part of the personality that seeks experience and completion) for late adolescence or early adulthood is "intimacy". But, since Erikson's theory is a stage theory of development, the resolution of the developmental crisis at each stage is contingent on the resolution of the previous stage. That is, the identity crisis of adolescence must be resolved before we can achieve intimacy. Before joining with another, we must first have a good idea of who we are. Otherwise, our relationships with others will be highly stereotyped and formal and will be characterized by repeated attempts and repeated failures (Erikson, 1958). The person who has no clear sense of identity will be afraid of "losing themselves" in the relationship, and will have to constantly assert their separateness. The opposite of intimacy is distantiation, or isolation. At this pole, we are ready to isolate ourselves, and if necessary, may even attempt to destroy those whose differences we perceive as threatening to our essence.

Sexuality is an important component of intimacy, since it provides a means for mutuality, and in "some way appeases the potential rages caused by the daily evidence of the oppositeness of male and female, of fact and fancy, of love and hate, of work and play" (Erikson, 1958). Erikson saw the selectivity of love on a higher level than sexuality. Love is in the realm of the workings of the ego, which is close to language, consciousness, and ethics, wherein similarities between male and female do exist. Love must help to bridge the distance between sexual mutuality and bipolarity. Love is the "virtue", the inherent strength, or central value of the intimacy stage. Erikson (1964) wrote:

> It must be an important evolutionary fact that man, over and above sexuality, develops a selectivity of love. I think that it is the mutuality of mates and partners in a shared identity, the mutual verification in an experience of finding oneself, as one loses oneself in another. . .Intimate love thus is the guardian of that elusive and yet all-pervasive power in psycho-social evolution; the power of cultural and personal style which gives and demands conviction in the shared patterns of living, guarantees individual identity in joint intimacy, and binds into a way of life. (Erikson, 1964,p. 128).

This is a very optimistic view of marriage - the belief that man and woman can merge, and then separate, strengthening and being strengthened by the relationship. The passage from childhood through adolescence, to adulthood is seen by Erikson as a process of maturation through resolution of conflict; in his words, "crisis". He defines crisis as a turning point or a crucial period in which a decision in

either one direction or another is unavoidable. These crises occur when new needs which we develop meet with prohibitions, when new available capacities desire and require new opportunities, and when new hopes and ambitions remind us of our limitations.

Maturity requires our adjustment to reality and actuality. Reality, as it is freed from distortions and delusions, and actuality, which he defines as ". . .the world of participation shared with other participants with a minimum of defensive maneuvering and a maximum of mutual activation" (Erikson, 1964 p. 164). The next two stages, generativity and integrity, are based on the intimacy stage so that intimacy and sexual mutuality become the doorway to mature adulthood.

Erikson posits that each part of the ego "has a particular period of time, or stage, in the life span when it must develop if it is ever to develop" (Lerner, 1976, p. 200). Thus, each stage of psycho-social development is a critical period. Erikson is pessimistic about the ability of children and adults to resolve developmental tasks after their critical period has passed. This concept leaves little scope for change, and creates an aura of predetermination around each person's life. It means that individuals are "trapped" in their development by their failure to resolve developmental crises at their appropriate critical periods. It also raises the question of absolute and relative resolutions to these crises. Can a person aged 20 really have a fully formed identity? Or is it rather a blueprint for identity, subject to further refinement? Certainly, studies of adult development (Gould, 1980; Levinson, 1978; Sheehy, 1974) suggest that the identity crisis surfaces every 10-15 years to be further clarified and integrated into a person's life structure.

Daniel Levinson (1978) drew on Erikson's stage theory and Jung's concept of intrapsychic development in his study of adult development in men. In particular, he utilized the notion of transition periods, crisis points in our lives, in order to describe how American men develop. Levinson, and a team of investigators from Yale, interviewed 44 men in four different professions; blue-collar workers, business executives, novelists and biologists in an attempt to discern if there are sequential life stages that each passes through. Erikson's work focused on the individual in relation to the socio-cultural world, but his main interest was in "within-the-self" phenomena. Levinson contrasted himself with Erikson by stating that he dealt more with the boundary between the self and the world. In the four major biographies of the book by Levinson (1978), "The Seasons of a Man's Life", the thoughts and motivations of each individual was looked at in depth; but it was the actions of the individuals, their movement in the world that determined the next scene in their lives. Hence Levinson's poetically descriptive phrase, "The self is in the world, the world is in the self".

The developmental work for men during the period of early and middle adulthood includes forming and modifying a dream, choosing and consolidating an occupation, and developing a role as lover, husband and father. Levinson suggested the term "life-structure" to explain what happens to a given individual at a given time. The "life-structure" is the underlying pattern or design of a person's life, and can be seen from 3 perspectives: the individual's socio-cultural world, aspects of the self which the person draws upon or ignores, and his participation in the world.

Work and love are the two central components of young adulthood;

and the wife a man chooses reflects "some of his emerging values, but violates others". In the course of their lifetime, men pass through developmental stages interspersed with transition periods in which questions and issues are explored. Transition periods are times for decision making and perhaps re-focusing. These are periods which Erikson called crises (Table 3).

Levinson claimed that most men in their twenties are not ready for a highly loving, sexually free, and emotionally intimate relationship. One form of love relationship is with the idealized "special woman". She is his helpmate and inspiration, someone to support and strengthen his future vision, his dream. She is a combination of mother and muse: both accepting and inspiring. She is seen only in relation to him rather than as a separate person with her own strengths and weaknesses.

Another type of relationship is one in which the woman has little connection to the dream and may even be antithetical to it, so that in choosing her, he chooses not to follow his dream. This is an indirect way of admitting that he does not believe in it.

For the traditional woman, Levinson (1978) said, the dream has been to have a certain kind of family and community life. For this woman, the crises will often come in her thirties and forties when her husband and children need her less. The liberated woman will try to form her own specific dream. This requires that both man and woman make "tremendous efforts at mutual accommodation and individual development".

By the time a man is in his mid-forties, he enters the midlife individuation transition and begins to deal with the Jungian polarities of old/young, destruction/creation, attachment/separation and masculine/feminine. A discussion of all four polarities is beyond the scope of this thesis, but the two that are most relevant to this topic,

Table 3. Development Periods in the Eras of Early and Middle Adulthood.
(from: Levinson, 1980)

(Late adulthood)

65

Late Adult Transition

60

Culmination of
Middle Adulthood

55

Age Fifty
Transition

Middle
Adulthood

50

Entering
Middle Adulthood

45

Mid-life Transition

40

Settling Down

33

Age Thirty
Transition

Early
Adulthood

28

Entering the
Adult world

22

Early Adult Transition

17

(Childhood and
adolescence)

i.e., masculine/feminine and attachment/separation will be discussed.

Levinson (1978) stated that during the last centuries the ancient gender distinctions have been reduced. There is increasing recognition that women and men are not categorically different and there has been increasing acceptance of opposite gender qualities in both. Developmentally, however, the period of greatest effort to attain one's manhood takes place in early adulthood.

Practically, this effort expresses itself in a concern with power and weakness, seeing oneself as a person of strong will, who can accomplish and lead. Another dichotomy that expresses itself in the masculine/feminine polarity is the distinction between thinking and feeling. (Here we see the practical application of Jung's ideas). Men, identified with the masculine principle, want to see themselves as more logical and reasonable, more analytical and intellectual. In general, there is a concern with doing, making, and having.

It is only at mid-life that the balance between masculine and feminine may be improved. This may involve a lessening fear of women; of their power to withhold, devour, and seduce. One result of this can be love relationships with peer women and thus the need to achieve and surpass is considerably diminished.

The attachment/separation polarity is descriptive of either our active engaged involvement in the world, or our withdrawal into ourselves. The balance between attachment and separation is explained by Levinson (1978) in this way. Early adulthood is characterized by attachment at the expense of separateness, whereas by middle adulthood, a man needs to reduce his heavy involvement in the external world, and to separate himself from his striving ego so that he can listen to the

voices from within. At this point, he is less dependent on external stimulation, and begins to ascribe less value to possessions, rewards, and social approval. Levinson called this a process of "detribalization".

The separation/attachment polarity had as much impact on the marriages Levinson described as the masculine/ feminine polarity. In other words, the amount of time and effort a man was willing to put into his marriage was at least as important as his view of masculine and feminine roles.

Levinson (1978) described four biographies in detail.

Joe Barnes, the biologist, ended his first marriage because:

> He was not able to invest much of himself in his marriage during these years. The sexual relationship was suspended for long periods. Ellen complained of his absence and his unresponsiveness to her feelings (Levinson,1974, p. 262).

When she asked him for a divorce, he felt relieved, but nonetheless, in a crisis admitted:

> I was not tuned into the local environment and that message came through very strongly (Levinson, 1978, p. 264).

His second marriage to Ann was strengthened by similar career interests, but beyond that:

> Through their deepening relationship, he gradually learned to sense her moods, to understand her as a person and to share her personal concerns. Ann often drew his attention to relationship and emotional issues he had ignored. He, in turn, was supportive to her through three difficult years of psychoanalysis. . . (Levinson, 1978, p. 265).

Jim Tracy, the business executive, had proposed to his wife after being sent to a marine base where he felt very isolated. His marriage was followed by a long stream of affairs, in which he regarded women as sexual objects. His wife could not support his dream; she lacked the qualities required in his occupational world.

The marriage ended in divorce, and Jim married the woman he had been in love with for three years. She was a woman who fit in with his dream very well. Later on, however, she proved to have personal "weaknesses", and demanded that he involved himself more in the family. This is how Levinson described Tracy's resolution of their conflicts:

> Tracy began doing things her way; restricting his life to please her. He turned down invitations to be with other men and gave up activities that meant much to him. He sold his boat, built a swimming pool, worked in the garden, and fixed up their house. . .To please Joan, he chose to restrict his vision and his existence. He tried in his own way, to have as peaceful and stable a family life as possible. But the costs were great (Levinson, 1978, p. 311).

Levinson was disturbed by these changes in Tracy. The "costs" that he paid contained elements of classical "male sacrifice" story: men give up freedom and adventure in order to provide their wives with love and security. The issue of whether or not a management business executive has enough time to invest in family life had not been investigated or questioned.

Paul Namson, businessman and novelist, married Sarah at the end of his undergraduate studies at university. Namson was indecisive about business or art, and his marriage to Sarah was a decision of sorts. His

relationship with his wife as a social helpmate worked well, as long as he remained in business. By the time he was thirty, he had become a self-made millionaire, and turned to writing. His commitment to writing drew Paul more intensely into himself, and the "high life", which he and his wife had previously shared, decreased substantially. In his early forties Paul said about his marriage:

> I feel more lonely than I did in the earlier years of my marriage. There is this feeling that maybe somewhere out there there's somebody who would share a more intellectual life with me. But anyhow, I haven't done anything about that. (Levinson, 1978, p. 296).

William Paulsen, a blue-collar worker, began his career with no successful models to emulate and no particular interests and capabilities. He married Ruth when he was 23, and neither of them found it easy to discuss personal issues. Both withdraw in stubborn anger from any serious disagreement. His family continued to be the most important part in his life. He claimed to feel completely lost without Ruth. The major problems of the marriage revolved around economics rather than companionship issues.

The two men who achieved a relationship of intimacy, John Barnes and Jim Tracy, had divorced and remarried. The same was true of generativity. Both Barnes and Tracy showed "mentoring" qualities by the mid-life individuation stage; both at work and with their wives and children.

Namson, whether in business or at his writing desk, remained emotionally detached from his wife and children. His one intimate relationship was with a male friend, who was also a writer, and who played an older brother role to Namson. This friend was killed in an

accident after a very intense, two-year, friendship. Paulsen, who claimed that his family was the "raft in the storm", never formed a strong relationship with his son, and his level of communication and disclosure with his wife remained at the same level as it had been when they married.

Levinson studied only men, believing that women's life patterns took a different direction. Gail Sheehy (1974), in her work "Passages", set out to classify those differences.

Sheehy (1974) claimed that until very recently most women and men spend a great part of their twenties and thirties under the illusion that they would either be completed by a mate or become immortal through career success.

Of the 115 men and women that Sheehy interviewed, she found that most men reconstructed their life stories around their careers, and discussed their wives and children in terms of how they had supported or hindered their goals. It wasn't until a man was in his forties that he began to perceive his family at the centre of his life.

The women tended to tell their stories around their attachments to and separations from others. This was viewed as the most important issue of their lives. "The pursuit of an individual dream was most often a stitch that was picked up, dropped, and perhaps picked up again. It was what they did before they married, between babies, or after the divorce".

Sheehy concluded that 35 is a crucial year in the lives of women. This age brings on the symptoms of the "last chance syndrome". What the last chance will be depends on the pattern of the woman's life up to that point. Questions about marriage, their children, taking a job, or

getting out of a rut begin to surface.

Sheehy made some observations. Thirty-five is when the average mother sends her last child off to school. Thirty-five is the dangerous age of infidelity. Thirty-five is when the average married American woman reenters the working world. Thirty-five is the most common age of the runaway wife. Thirty-four is the average age at which the divorced woman remarries. Thirty-five brings the biological boundary into sight.

In dealing with the issues of wives working and developing their own career and life, Sheehy stated that men transmit this double message: "Take responsibility for yourself; but, don't let that something take you away from me". Also, "Most men operate on the fantasy or at least the wish that their wives want what they want: She should want to take care of me and the children because that's what I want from her".

According to Sheehy, it is the marriages formed in the late teen years that have the highest incidence of divorce, being twice as likely to end in divorce than marriages formed at later times. One reason for this might be that most of those who married in their teens in Sheehy's study were people with no professional direction. The marriage usually entailed a job of low satisfaction for the man, and almost immediate motherhood for the woman. When the existential questions: "What is life all about?" and "Is this all there is?" began to formulate themselves in the minds of people, in their late twenties and early thirties, perhaps the "thing" that was most available for change was their marriage. It may have been simpler to change their marriage than to struggle for a way to change themselves.

In one way we can see marriage as a kind of "dumping ground" with this form of internal dialogue. "If I am not happy, it is because of my marriage". "It is because my husband/wife held me back that I never

developed myself". "I married too young and did not have enough sexual experience. That is why my sexual life lacks excitement". "I would have liked to travel and see more of the world". "I would have liked to finish high school, go to university, and go to graduate school, but my responsibilities held me back". "I worked myself to the bone supporting the family and keeping this house running smoothly, but no one appreciates me. Why do I bother?"

This is also in keeping with Kamerovsky's (1962) findings that low job satisfaction in blue-collar workers often creates and maintains low "life" satisfactions as well.

Using popular language and terminology, Sheehy also proposed the idea of individuation. Most of the women in her study, beginning at the age of 35, showed signs of needing to be more assertive, more "hard-thinking", and to assume more responsibility for their own lives and direction. In Jungian terminology, this means getting in touch with the animus which is comprised of "will, deed, word and meaning" (Jung, 1974).

A man at 40 has the need to become more responsive and less "the strong one". Again in Jungian terms, this would mean getting in touch with their anima which symbolizes feeling, intuition, and receptivity.

Men and women in this scheme of things are likely to miss each other; beginning at different points and headed in opposite directions. In seeking out predictable crises for couples, Sheehy (1974) noted:

> During the twenties, when a man gains confidence by leaps and bounds, a married woman is usually losing the superior assurance she once had as an adolescent. When a man passes 30, and wants to settle down, a woman is often becoming restless. And just at the point around 40, when a man feels

himself to be standing on a precipice, his strength, power, dreams, and illusions slipping away beneath him, his wife is likely to be brimming with ambition to climb her own mountain (Sheehy, 1974, p. 132).

This chapter has presented ideas and issues of adult development in order to focus on women and men as separate individuals, developing according to their own rhythms, changes, and needs. It is evident, and has been illustrated, that a change in either person will change the relationship and perhaps the partner as well.

CHAPTER III

Methodology and Research Procedures

Description of the study

The focus of the study was to generate some hypotheses about a good marriage. Eight couples who felt good about their marriages were interviewed. An attempt was made to extrapolate some general guidelines from their points of view.

The study was conducted in Israel since the investigator was living there. Hebrew is the national language of that country, so, it was necessary to select couples in which both partners spoke English. Often, it was a couple that the investigator knew reasonably well. Sometimes, the couple was invited to participate on the basis of a recommendation.

There were three criteria for choosing the couples. 1) They had to have been married for at least three years. This was regarded as the minimum amount of time in which a man or woman could gain some perspective on the relationship. 2) There had to be at least one child in the family. This was because each of the adults was questioned about their involvement with their children. 3) They had to feel positively about their relationship. The word "positive" was not defined; each man and woman understood the concept in his/her own way.

The interview was based on a structured questionnaire, and each interview was recorded on tape. The questionnaire was based on three main areas of interest to the investigator. The first area was classified as "Self development". The second category was called "Day-to-day living". The last category was called "Communication and disclosure of feelings".

The questionnaire and categories were developed in order to elicit

relevant information about each adult who was married. The questions from the "Self-development" category deal with each person as an individual, and encourage reflection on the pattern of his/her own life. The questions from the category "Day-to-day living" elicit answers about the actual behaviour of each person in the relationship. In this category, the pattern of the interaction emerges as well as each person's opinion about that interaction. In the third category "Communication and disclosure of feelings", the answers to the questions provide information about how each person communicates to the other how she/he experiences him/herself as individuals, and as a partner in the relationship. The questionnaire which was used in the interview is presented later on.

There were two added areas of interest which were not included in the interview. The first was concerned with how the partner is perceived in relation to another admired person. The reason for this type of comparison is to determine the extent of similarity between the partner and another person who has many ideal qualities. This comparison is relevant because it explores the relationship between love and values. In particular, the focus of this area is to determine whether there is a relationship between a positive interaction and viewing the other as a person of integrity.

The second area of interest was concerned with how the partner is perceived in relation to the "self". Would men and women in a good relationship see themselves as being similar to or different from one another? If there are differences, as there must be, who is seen as having the "better qualities", the self or the partner? This area also focuses on the relationship between love and values.

It was decided that the repertory grid would be added to the

interview in order to explore these two areas of interest. The grid was designed by George Kelly (1955). He theorized that people live their lives according to a set of abstractions called "constructs". In order to elicit a person's constructs, he/she is asked to compare and contrast familiar people in their lives. These familiar people are called "elements" on the grid. The grid has an average of 15 elements. In the present study, an abbreviated form of 10 elements was used.

The constructs emerge from comparisons of elements (of people) in groups of three. The subject describes how two elements are similar to each other but are different from the third. The word used to describe the similarity between the two people is called the construct, whereas the word used to describe how these two people are different from the third is called the contrast. In this study, a list of 10 constructs and contrasts were elicited from each individual. A sample of the grid which was used has been included (Table 4). A description of how the grid was used and analyzed follows further on in the chapter.

Husbands and wives were interviewed in their homes. When it was not possible to interview the husband and wife on the same day, each was asked not discuss the interview with the other until both had completed it. Everyone found the interview interesting and some found it enjoyable. Many asked if they could receive feedback when the study was over, either by listening to the tapes or by receiving a copy of the thesis. In contrast to the interview, everyone found that filling in the grid was difficult and unpleasant. The major criticism was that they were being forced to give "black and white" statements to "grey" areas.

The Couples

The couples selected for this study all lived in Israel. They were

invited to participate on the basis of feeling positively about their marriages. They were either recruited by word-of-mouth recommendations, were acquaintances or were working colleagues. Seven of the eight couples lived in the southern, Negev area, and one in a kibbutz on the northern border. Of the seven couples who lived in the cities, five owned apartments, and two owned homes in an upper-middle-class suburban area.

All of the couples spoke English at home and all spoke English fluently. In four of the couples, both husband and wife were American. Two other couples consisted of American husbands married to Israeli wives. The seventh couple was an American husband married to a South American wife, and the last couple was an Australian husband and wife. All the men and women were of Jewish faith. One of the wives converted to Judaism when she married her husband.

The youngest person in the study, a woman, was 30 years old; the oldest person, a man, was 51. Of the eight marriages, four were second marriages. Two of the wives and two of the husbands had been married previously.

All of the couples had children. The children from previous marriages were only taken into account if they were living with the couple. One of the couples had four children, two couples had three children, four couples had two children and one couple had one child.

Five women had university education, among them two Master degrees, and three Bachelor degrees. Two of the women had been to business college, and one had completed high school.

Seven of the men had been to university. Five of them had Ph.D. degrees, one had a Master degree, and one had a Bachelor degree. The eighth man had completed high school.

The longest amount of time that a couple had been married was 15

years, and the shortest amount of time was 4 years. The oldest child was 12 years old, and the youngest 9 months old.

Six of the wives in the study worked; being employed on either half-time or full-time positions. Two of the women were home with young babies.

Ten couples were invited to participate, and eight agreed to take part. The two who refused did so on the grounds that they felt they were residing in a small English-speaking community and were therefore not comfortable talking about their private lives.

B) The Interview

The study was described to one or both partners in a face to face conversation, or by telephone in the following way:

> "I am working on a study of marriage and would be very pleased to have you participate. I am specifically interested in interviewing people in English who feel positively about their relationship. This doesn't mean that there are no problems. By 'positive' I mean feel generally good about their marriage.
>
> The interview takes about 45 minutes and I interview husbands and wives separately. There is also a short written form which takes about 15 minutes to complete.
>
> I am working on this study as part of a Master of Education program at the University of Alberta. Your names will not be used".

The interviews were conducted in the couples' homes. Wives and husbands were interviewed separately, and the interviews were taped. Each also filled out an abbreviated copy of George Kelly's repertory grid.

The interview was structured, and used the following format.

1) When, and how did you meet your spouse?

2) What did you like about him/her? Can you remember?

Now I'm going to ask you some specific questions about your marriage.

3) My first category is decision making. I'd like you to think of this in several ways. Firstly, if there is any difference in the way you make decisions now from the way you used to make them when you were first married. Secondly, is there a difference between large and small decisions? Thirdly, is one of you more decisive, and if so, which one?

4) The next category is dealing with feelings. Some people like to talk about their feelings. Others are more comfortable showing them either physically or emotionally. Some deal with good feelings but not the bad, or vice versa. I'd like you to think in terms of how you deal with feelings, and if there has been a change in this area from the beginning of your marriage until now.

5) This next category I deliberately put in a negative way. The category is independence and individuality. It has been commonly believed that people have to give up their interests or free time in order to devote time to their marriage. How do you feel about this issue?

6) The next question is about finances. Who earns the money, who spends it, and who decides about it. Are there conflicts around money?

7) The following question is about conflicts. What are the conflicts about, how do you deal with them, and has there been a change in this area from the first year or two of your marriage until now?

8) Now I would like to ask about your self-concept. By this I mean how you think, feel about, or see yourself. Also, if there has been a change. If so, what do you attribute the change to?

9) The next category is responsibility/child-rearing. How do you decide who has what responsibilities? What are your and your spouse's responsibilities? Are you satisfied with this arrangement? Has there been a change in this area since the beginning of your relationship until

now?

10) What role does conversation play in your relationship? Has there been any change in this area from the early years of your marriage to the present time?

C) Administration of the repertory grid

The technique of using the grid consists of systematically comparing elements (in this case, people) against descriptions. The descriptions are the constructs. Ryle (1975) has used the grid to look at the relationships between elements, that is, between people on the grid. The people used to elicit the constructs are emotionally significant to the subject. There should be a reasonable spread of elements (people), including elements of both sexes, of different ages and of liked and disliked people. Another type of element which may be of value is the "ideal figure". Ryle (1975) suggested using "the kind of person you would like to be" or "the kind of person who could help you".

The first step in using the grid is to assemble a list of elements. The elements can be provided by the tester or elicited from the subject. The next stage is to elicit the constructs. The tester randomly chooses sets of three elements from the subject's element list and asks the subject to describe all the ways in which one of the elements in this triad resembles another and differs from the third. Three elements are the minimum required to permit recognition of both similarities and differences, and to elicit both poles of the construct. Kelly (1955) saw constructs as being bi-polar in nature. In order to fully understand the construct, the contrast is necessary as well. Ryle (1975) presented the example that "white versus black" is different from "white versus coloured". Elements which are described by the same construct must be

perceived by the subject as being similar. Conversely, elements rated as being very different on each construct must be regarded as being dissimilar.

The grid used in the study was an abbreviated form (Kelly, 1955). The elements were provided and the constructs were elicited. A summary table was made up for each couple. The data used for the summary table was taken from each of the individual grids. The table shows how husbands and wives perceive themselves and their spouses in relation to an ideal person. Also, it provides a comparison of husbands and wives.

For the elements, ideal person, disliked person and unhappy person, participants were instructed to think of someone they knew or had read about, and to keep that person steady in their minds throughout the completion of the grid.

At the conclusion of the interview, each person was given an abbreviated form of the repertory grid together with a sheet of instructions. The person was given an opportunity to read the instructions, and then the first set of construct-contrast words were elicited orally with the interviewer. If the person requested, the interviewer would remain present while the person worked through the grid orally. Once they understood what was required, most people preferred to fill it in on their own.

D) Analysis of the Interviews

The information from the interviews was organized into three main categories: self development, disclosure of feelings and communication, and day-to-day living.

The three main categories of analysis grew directly out of the questionnaire. The questions relating to decision making, finances and

responsibilities were fitted into the category of day-to-day living. The questions pertaining to independence, individuality and self-concept were looked at under the main heading of self development. The questions relating to dealing with feelings, conflicts and conversation were analyzed in the category called disclosure of feelings and communication.

E) Analysis of the repertory grid

Four tables were made up for each couple. This included two tables for each person. The tables were based on information from the repertory grid. The first table was based on the person's perception of how his/her partner compared to the ideal person. The second table was based on how the partner compared to the self. Using the sample grid (Appendix 1, table 1), we can follow how each of the tables were made up.

Mrs. Aronson's ideal person had the following qualities: people-oriented, adventurous, readiness to compromise, determination, self-awareness, love of children, love of handiwork, responsibility, being organized and patience. These qualities were reported by Mrs. Aronson in either the construct or contrast column of the grid. If we look down the column of ideal person, we can see an "X" in every box. These are the characteristics of the construct. Those columns which have boxes with no "X" appearing have the characteristics of the contrast.

On Mrs. Aronson's grid, Mr. Aronson has 7 of the characteristics of the ideal person. They are: people-oriented, adventurous, readiness to compromise, determination, self-awareness, responsibility and patience. He differs from the ideal person in the following ways: indifferent to children, indifferent to handiwork and is not organized. These are qualities reported by Mrs. Aronson in the contrast category. If we look at tables 2 - 8 (see Appendix 1) we can see how this information has been presented. A comparison of self to the ideal person has been added as a matter of interest.

In the bottom left hand corner of table 2 (see Appendix 1) for example, there is a comparison of the self and the spouse. Again, the information has been taken from the original grid in the same manner as described above.

On the right hand side of the page are Mr. Aronson's responses. On the top half of the page is the comparison between his wife and the Ideal Person and on the bottom half is the comparison between his wife and himself.

CHAPTER IV

The Interviews

Mr. and Mrs. Aronson

	Mrs. Aronson	Mr. Aronson
Age	35	35
Previously married	no	no
Years presently married	15	15
No. and age of children	2; 10 and 12	
Country of origin	Israel	U.S.A.
Level of education	M.A., Classical Studies	Ph.D., Hebrew Lit.
Employment	University Lecturer	University Lecturer

Introduction

Mr. and Mrs. Aronson married very young; both were 20 years old. At the very beginning of their relationship, Mrs. Aronson was willing to be the helper and "supporter".

Mr. Aronson was very dependent on her support and her presence. If she left home for any extended period, he became anxious and depressed. When she was present he was confident in his ideas and made decisions for both of them. She allowed him to make the decisions by taking a more passive stance. The results of these decisions were not always favourable.

During the early years of their marriage, Mrs. Aronson supported the family financially and was a part-time student. Mr. Aronson was a full-time student. This allowed him to progress more quickly than his wife in his academic pursuits.

One of the most difficult periods in their marriage occurred when

Mr. Aronson was working on his doctorate. For a period of about one and a half years he was absent from home a great deal. Around the time that he had finished his doctorate, he began to notice that his wife was very unhappy. He felt it was because he was on the way to establishing himself in a career, whereas his wife had not yet reached that stage due to her familial obligations. Mr. Aronson is a high achiever and attributed his values to his wife. Mrs. Aronson did not mention this period of unhappiness during the interview.

In general, Mr. Aronson's attitude to the marriage can be characterized in this way. He felt that he had received a great deal of support in order to develop in the direction he chose. He felt that his wife had been sensitive to his needs. His over-riding concern was to make certain that he was sensitive to, and aware of her needs.

Mrs. Aronson was less distressed than her husband by the progress of their marriage. She conceded that his overzealous manner had influenced her into making some poor decisions in the past, but she emphasized his ability to give her support and his sincere desire to meet her needs. She was comfortable in the marriage because it had provided her with a forum to become more open and expressive, and because her husband had responded seriously to the issues which had made her unhappy.

Mrs. Aronson felt that she was less supportive towards her husband than she used to be in the early years of their marriage. This was because she needed to be more available to the children and also because her husband needed less support.

Self development

Mrs. Aronson claimed that she married before her individuality had been firmly formed.

> When I was first married I didn't have any clear idea about who I wanted to be or what I wanted to do. . .I had less needs and less demands about myself. I now know what my needs are and I'll be more sure to get them met. . .In the beginning I was over-deferring; maybe now I'm over-demanding.

Mrs. Aronson attributed this change in herself to feeling secure in her relationship, and feeling that she did not have to prove herself. It is also, she claimed, a function of time and talking together, of experiencing and reflecting on the experience.

Mr. Aronson felt that he had realized his individuality through his marriage. If he had not married he would have "flopped around directionless". Rather than struggling for independence, Mr. Aronson has struggled with the feeling of being very dependent. It disturbed him and he has made serious efforts towards becoming more independent.

Day-to-day living

Many conversations took place about decision making. It was a flexible area with no special rules attached. Mr. Aronson said:

> In the early years of our marriage I used to be overpowering, overzealous about what decision I wanted to make, and she accepted my will because of the force of my expression of it. . .Afterwards I would ask, 'Why didn't you say anything?' She'd say 'You were so positive and so sure'.

Mr. Aronson had modified his forceful manner and began to preface his ideas with a statement about his feelings, rather than a statement about how his decision was the right one.

Mrs. Aronson said she deferred to her husband a lot in the early years of their marriage. Partly it was because they had lived in the United States and she was a stranger in that environment. Even more so,

it was because he had infinite patience to deal with a lot of detail, and because he was clearer than she was about what he wanted. She found that often he came up with an idea and she agreed or disagreed with it. Sometimes she did not care. She said:

> Because he is so clear, for a long time I felt he must be right. His ideas were so forceful. After a while he realized he had to back up.

This is a good example of change. Both partners describe the situation as it used to be in the same way. The results of the way they made decisions were not always satisfactory, especially to Mrs. A. Once the results of his decisions were apparent to Mr. Aronson, he realized he had to "back up". That is, he had to inhibit or curb, his own zealousness.

Her opinion and involvement in decisions was important to him, even in relation to decisions for himself which she wasn't directly involved in. She said:

> He consults me in decisions about work that I'm not competent to deal with. . .I do think he values my opinion, but I also think my opinion is not enough in relation to his work.

He had to find a way to present his opinion so that she was not overwhelmed by it. Another way of dealing with the same situation would have been for Mrs. Aronson to become more forceful.

The day-to-day responsibilities were taken care of by both, with her emphasis slightly more in the housework areas, and his in the administrative and financial areas. Finances were a major topic of conflict for a long time, particularly when there wasn't sufficient

money. She was more conscious of being thrifty than he was. They have come closer to each other in their spending habits, and, at the time of interview, he was earning a good salary so that the subject of money was no longer so threatening.

Communication and disclosure of feelings

On the topic of feelings, a great deal had changed as well. Mrs. Aronson claimed that Mr. Aronson did show and express his anger whereas, up to the time that she married him, she had not. Being in relation with him had made her more expressive of anger. Mr. Aronson was emotionally volatile when he was younger. This had changed and she saw it as a result of getting older, of being more confident and of being more mature.

Mr. Aronson said he kept a lot of bad feelings to himself. He felt that his wife was freer in expressing resentment towards him than he was in expressing his bad feelings.

> Question: 'Does that allow her an extra measure of freedom that you won't allow yourself?'
>
> Answer: 'I hope so. I feel guilty about things that happened in the past. . .If my bad feelings were serious enough and important enough to mention, I would express them. . .I'm not kidding myself about the negative effects. Time goes by and she is not aware of when I've compromised or given in.'

In this area, as in the area of decision making, Mr. Aronson had deliberately "toned himself down". This has allowed Mrs. Aronson to take a more assertive position.

In the past, Mrs. Aronson was not too hopeful about the usefulness of discussion in conflict situations. However, Mr. Aronson was always

willing to talk in the belief that it would lead to a solution. At the time of the interview, each knew what the other's possible position might be, and that allowed them to focus on the problem fairly quickly. She was more optimistic about disclosure and the possibility of change.

Mr. Aronson focused on the minor decisions as a point of conflict. For example, housework, and how to spend money, were sources of irritation. Mr. Aronson claimed that he and his wife were not polar opposites as each could see and appreciate the other's point of view.

Both said that conversation was very important. He expressed it poetically:

> After not talking for a while, it's like walking in the desert and getting a cool glass of water.

Overview

Mr. Aronson used to make the major decisions and Mrs. Aronson carried the weight of reponsibilities during the early years of their marriage. This has changed. Mr. Aronson was more forceful and expressive about his thoughts and feelings than his wife was during those early years. He is in the process of trying to inhibit these traits. Mrs. Aronson is now more verbal and more aware of what she wants and needs. In the beginning it was Mr. Aronson's needs which governed the relationship. Either his needs seemed greater or his forcefulness pushed them to the forefront. The present focus of the couple is on Mrs. Aronson's needs.

On the repertory grid, Mrs. Aronson saw herself as having 8 of the 10 characteristics of the ideal person, whereas her husband had 6. She also saw them as being similar in 7 of the constructs.

Mr. Aronson rated himself as having less of the characteristics of

the ideal person than his wife. He had 3 characteristics whereas his wife had 6. He saw himself and his wife as being similar in 3 constructs (Table 5).

Mr. and Mrs. Beer

	Mrs. Beer	Mr. Beer
Age	37	42
Previously married	no	yes
Years presently married	9	9
No. and age of children	3; 14, 8, 6 months	
Country of origin	Argentina	U.S.A.
Level of education	high school	Ph.D.
Employment	self-employed	accountant, retrained

Introduction

Mr. and Mrs. Beer married when he was 33 and she was 28 years old. Mr. Beer had been married previously and his daughter came to live with them. He had some firm ideas about marriage based on his previous experience. His first marriage had failed because he had expected his wife to change. She was a passive person. He claimed that a marriage based on the premise that the other partner had to change was unhealthy.

Mr. and Mrs. Beer had been through a difficult economic period. Shortly after they married, Mr. Beer went back to university to retrain as an accountant. Mrs. Beer opened her own business and Mr. Beer helped to establish it. The business supported the family for the following three years. Mrs. Beer also carried the major burden for household affairs because Mr. Beer studied in a distant city and was often away from home.

Currently, Mr. Beer is employed and Mrs. Beer is at home with a

baby. The decision to close her business was made by Mrs. Beer, although her husband helped in the dismantling process. He wanted her to continue and to expand the business, but she felt that it took too much time and lowered the quality of family life.

Self development

Mrs. Beer said she had always been very independent and that her marriage had in no way impeded that trait. Mr. Beer liked and encouraged her independence. She said she felt stronger and more secure than she had previous to her marriage. She stated:

> Being married, being a mother, being married to the person I'm married to, that's the main point. . .Also, my career did a lot for my ego. . .My husband was very involved in helping me to get the business started. . .Later, when I ran it by myself, it was also good.

Mr. Beer did not think either of them had lost, or given up anything of value because of the other. He said:

> I have tended to encourage her to be independent. She is the one who sets limits on herself. I want her not to set them. I want her to do what she wants. She doesn't need my approval.

Day-to-day living

Both said that decisions were made together. She saw decision making as a long process; he did not. He was usually more involved in economic decisions and presented that aspect. She dealt mainly with the aspects regarding the family. If it was a decision that involved one person more than the other, then that person had higher priority regarding that decision.

Both earned and spent money. However, both Mr. and Mrs. Beer felt that the major responsibility of deciding and worrying about money was his domain. He wanted her to be more involved, and claimed that about one and a half years ago he expressed how upset he was about this division. She subsequently became more involved, and he has started to worry less.

At the beginning of their relationship, Mrs. Beer took most of the responsibility for day-to-day affairs. She said:

> . . .Since I was so independent, it was difficult to ask for help. . .Sometimes I'd get resentful. I had so much to do, and he was reading a book. . .It was a difficult process. . .I had to ask him. . .We share a lot today. It is casual, not formal. Come on, let's do.

On the same topic Mr. Beer stated:

> I want her to ask me for help, and then I don't mind doing whatever she asks. . .I turn myself off to the world. . . .She's not used to it, and I can't get out of it. There's still a gap. I agree that she shouldn't have to ask, but in the meantime she still has to.

Mr. Beer did not want to take any of the initiative for the housework. He wanted his wife to take responsibility and he was willing to help. Mrs. Beer found it difficult to ask for help. There was a high level of awareness and agreement as to the common situation

Communication and disclosure of feelings

In the area of feelings and communication there have been many changes. Mrs. Beer said that at the beginning of their relationship she was not verbal about her feelings and would "swallow" a great deal that annoyed her. At the time of the interview, she could talk and show all

her feelings. She could not specify when it happened, but it had involved a process of "learning how to show feelings". It was something she had to learn.

Mr. Beer stated:

> Up until 5 years ago, I didn't show feelings at all. I'm still not entirely open, but I'm 300 to 400 per cent better than I was 9 years ago. . .Every so often I would blow up, then close down in my shell. . .I was always the closed one in relation. I had a much longer way to go.

There seemed to be a relationship between disclosure of feelings and conflicts. During the first years of their marriage, they did not argue nor did they show a great deal of feeling. At the time of the interview, feelings and conflicts between them were emerging spontaneously. Mrs. Beer said that the subject of conflict was usually the children. She maintained that the children knew he loved them, but he was not expressive enough. Sometimes, in anger, she would over-react and shout. At other times she felt they were getting to the point of having an argument. But was it worth it?

Mr. Beer thought that conflicts developed out of his "not doing things". He was a very messy person and she tolerated it as much as possible. He said that conflicts were not deep-seated, and that he was aware of her desire for him to spend more time with the children. He felt that he did not have conflicts with her; instead, she had conflicts with him.

When he was ready, he addressed himself to the situation by doing things around the house, or by spending time with the children. She had become increasingly aware that her "tactics" would not move him and had

backed off accordingly. He, in response, felt that he was willing to to invest a lot more time into his family life. This was the result of her influence, and of his own development and maturity.

Overview

Dividing household responsibilities is an unresolved dilemma that both are aware of and dissatisfied with. Mr. Beer refuses to take the initiative. He wants his wife to ask for help in specific areas. He is willing to participate in whatever tasks she sets for him.

For Mrs. Beer, asking for help is very difficult. She is used to being self sufficient. She has tried several approaches, ranging from silence to harsh accusations, in order to involve Mr. Beer in daily responsibilities. The method that seems to work best is an informal one. An example of this is: "Lets do the kitchen; I'll do the dishes and you sweep the floor".

Both Mr. and Mrs. Beer have become more expressive of their feelings. At the beginning of their relationship neither of them was very expressive. Mr. Beer said that in relation to his wife, he was more closed.

The dynamics of the relationship seem to work in this way. Mr. Beer accepts his wife's role in the home. It is in her role outside of the home that he has expectations. He wants her to be self-sufficient in work and recreation.

Mrs. Beer is satisfied with her husband's role outside the home. When he is at home she wants him to be more responsive to the children and to show more initiative in household tasks.

The expectations they set up for each other are important to both and create a kind of "positive tension" that makes each of them want to fulfil some of the other's expectations.

On the repertory grid, Mrs. Beer saw herself as having all the qualities of the ideal person. Her husband had 9. She saw them as being alike in 9 constructs (Table 6).

Mr. Beer saw himself as having 4 constructs of the ideal person, while his wife had twice as many - 8. He saw them as being alike in 6 constructs.

Mr. and Mrs. Caplan

	Mrs. Caplan	Mr. Caplan
Age	48	42
Previously married	yes	no
Years presently married	15	15
No. and ages of children	2; 11 and 13	
Country of origin	U.S.A.	U.S.A.
Level of education	Business college	High school
Employment	Store manager	Security officer

Introduction

Mr. and Mrs. Caplan came to Israel 2 years ago in order to settle on a kibbutz, a communal agricultural farm. Mr. Caplan was a cabinet maker who owned his own business in New York. For many years Mr. Caplan was a minor figure in his family's life. He earned the money to support them, but was hardly ever around to enjoy the benefits. Mr. and Mrs. Caplan were both high achievers, and reached most of the material goals they had set for themselves. However, Mr. Caplan was often irritable and was not physically well a good part of the time. Mrs. Caplan was upset frequently because she could not spend more time with her husband. Their family life underwent an acute change when they came to Israel.

Self development

When Mrs. Caplan met her husband she was impressed with his soft-spoken, very kind attitude. He was very different from her first husband who was dominating and gruff.

She did not feel she had to give up any of her independence. She thought perhaps Mr. Caplan did have to give up some of his independence since she enjoyed being with him and was very possessive of his time.

She felt guilty about her dependence and was making a conscious effort not to pressure him. On the kibbutz he was more available than at any other period of their family life. She was therefore much less resentful of his extra-curricular interests.

Her self-concept changed radically after she had divorced her first husband, married her present husband, and got a job in which she worked her way up from a "lowly secretary" to the administrative head of a child psychiatry department. She said:

> I know the difference between having a husband as a friend and as a jailer. . .each year with my husband gets better. . .we're a little bit of each other now.

Mrs. Caplan married her first husband when she was very young, and went from living with a dominating mother to living with a dominating spouse. She did not blame him because of his attitude, but after several years of marriage, she had wanted to "spread her wings", and he could not cope with it. Her present husband encouraged and supported her through any undertaking she wished to try.

When Mr. Caplan met his wife he was attracted by her vivaciousness. He said:

> I have confidence in her ability to think, and in her intelligence level. . .If she thought something was important to do, she would do it.

He said that resentment in the past had come from her direction. For many years he was rarely at home. He was gone in the morning before the children were up, and often went out in the evenings to promote his work. He guarded his spare time jealously. Consequently, conflicts surfaced out of the way he had spent his free time. He was aware of the situation, and of the role he was playing, but felt trapped by the

material demands of an upper, middle-class existence.

He claimed that his self-concept was always high. He had built up a very good business and was regarded by some as an artisan. He was bothered by the fact that he did not have enough time to spend with his family, but did not see any way to change this.

Day-to-day living

Both agreed that they made decisions together. They considered them from all vantage points, and once the decisions were made, Mrs. Caplan said: "We couldn't blame each other". She decided about daily shopping trips and meals (they eat one meal at home), but he was involved in the actual transactions: picking up laundry, carrying groceries, etc.

On the kibbutz, money played a small role in their lives. In the past, Mr. Caplan was under a great deal of pressure to earn money. He was not resentful of the pressure, and felt that he took pride in providing well for his family. That was his responsibility.

When he was absent from home a lot, Mrs. Caplan took responsibility for all aspects of family life. This had changed when they moved to the kibbutz. Mr. Caplan was very involved both with the house and with the children. He claimed that these responsibilities were divided about 60 - 40 in his favour. When asked about how the responsibilities were divided, Mr. Caplan said:

> There is no set division of labour or responsibility . . . .we help each other out; its nice. . .we try to be considerate to each other. . .there is a regard for the other person rather than worrying about who does a little more or a little less. . .I don't like cut and dried rules. . .for us this works very well.

Mrs. Caplan described their division of responsibilities in a similar way.

Communication and disclosure of feelings

A major event took place in their lives about 6 or 7 years ago, which had profound effects on their "feeling" aspects of their relationship. Mr. and Mrs. Caplan went to Marriage Encounter. Previous to this time, Mrs. Caplan said:

> . . .It would build up, he'd get irritable. . .I saw something coming because of the overwork and the tension. . . .saw nothing but trouble ahead. . .Once he unburdened himself I realized that a drastic change would have to be made. . .He wanted me to be happy, he didn't want to worry or upset me. . . Once I saw how distressed he was I made him realize that 'things' weren't important.

Mrs. Caplan had either conveyed to Mr. Caplan early in their marriage that "things" were important to her, or he had wanted to provide them for her. In any case, after Marriage Encounter, they began to relate directly to the weakest point in their marriage: his working habits and their lifestyle. This situation, plus their own deep interest in living in Israel, was the motivating factor in their immigration.

Mr. Caplan said:

> . . .ideas, feelings, thoughts are difficult to convey. . .The other person is not a mirror image or something that belongs to you. . .Sometimes you have to back up.

He stressed that the attitude, "feelings are neither right nor wrong, they just are", helped greatly, even when their lifestyle was highly pressured.

Overview

Mrs. Caplan is pleased with their decision to change their lifestyle. It has not been easy, but the satisfaction of having her husband around and available are worth a great deal to her. Mr. Caplan is very happy on the kibbutz. His job on the kibbutz also requires a lot of time, but he is a man who likes to be busy. He is very involved with children and house work and spends a lot of time with his wife. Mr. and Mrs. Caplan took the time to analyze what was wrong with their marriage, and when they felt they understood each other's feelings, they had the courage to act.

Mr. and Mrs. Caplan did not fill in the repertory grid because of lack of time.

Mr. and Mrs. Dunn

	Mrs. Dunn	Mr. Dunn
Age	30	31
Previously married	no	no
Years presently married	9	9
No. and ages of children	3; 6, 4 and 2	
Country of origin	U.S.A.	U.S.A
Level of education	M.Ed.	Ph.D., German Lit.
Employment	School psycholgist	University lecturer

Introduction

Mr. and Mrs. Dunn were both very articulate about their present situation. Financially, they were "making ends meet" after years of struggling. They owned a pleasant apartment, but at the time of the interview did not own a car. Mrs. Dun came from a wealthy family. Her parents would have been pleased to help them financially. However, Mr. and Mrs. Dunn had decided not to accept her parents' help. They are a

couple with ideals - the main one being that they would style their lives according to their values. They would succeed or fail on their own merits, i.e., without financial support from Mrs. Dunn's parents.

Self development

Mrs. Dunn was attracted by her husband's vitality. He had a lot of energy, and did "strange things". Mr. Dunn recognized this and said:

> She thought I was a little crazy. . .I had just come back from abroad and felt very alienated. . .She was in a rebellious mood.

He thought she was friendly, warm and open. They were working together, and had some experiences that were fun. Mr. Dunn remembered feeling very comfortable with her.

Mrs. Dunn said that she had never been independent. She was dependent on her parents and subsequently became dependent on her husband. They married fairly young, and in her generation, this was not a "cool" thing to do. People had "relationships", but they did not marry.

In spite of her dependency, she had always had a clear sense of self, and a positive self-concept. She said:

> I could always get by. I was bright but not disciplined. I still had a positive self-concept and was always very happy. I slid along on a lot of luck and never had to apply myself. That's changed.

Having children, and "pushing" herself by getting up at nights with them, forced her to become more organized. As a young couple, they had little money. Both were students, and both worked. Since then, they had managed to save enough money to buy the apartment they were currently

living in.

It took Mrs. Dunn a long time to find a professional direction. When she decided that she wanted to study, she was pregnant with their third child. She said:

> When I did find my direction, the support was pretty incredible. I was pregnant with our third child and teaching; he was writing his doctorate. He would be with the kids in the late afternoon hours. I would get in around 9 o'clock, and he would go out. Somehow we found the strength to support and push each other.

Mrs. Dunn came from a fairly wealthy family, but Mr. Dunn did not. She had learned from her husband that there was a lot of pleasure in independent achievement. She said:

> As a child I accomplished things because I had the opportunity to do it. The things I did as an adult, I sought. I made the opportunities. We struggled together.

She had not felt competent in some aspects of her life. One example was: "It took me 9 years of marriage to learn how to make and serve a nice dinner for company".

She had always known that she was capable of doing things well and was beginning to experience a new level of competence.

In response to the question of individuality, Mr. Dunn said:

> If I have given up any of it, its all to the good. A lot of people are afraid to get involved - to be treated as part of a couple. Maybe this is a problem for women. . .If I hadn't been married, I might not have gone in the same direction. Things that she was interested in, I became more interested in. . .One is always influenced by people in one's

> environment, and if it's been my wife, all to the good. . . Children, time and responsibility have a much more profound implication than the primary relationship. (In terms of 'giving up').

He said that he probably felt better about himself than he had in the past. He used to be much more rigid and uncompromising. However, his self-concept was not low before marriage, and he did not necessarily attribute the change to marriage.

Day-to-day living

Mrs. Dunn claimed that she laid most of the groundwork before a decision was made, and brought her husband in later for the final decision. They were very compatible in many of their decisions. In everyday small decisions, both saw Mr. Dunn as being more decisive. If there was a difference of opinion on a larger issue, then the decision was temporarily not made.

Finances were not a big issue in their lives. Mrs. Dunn had no illusions about earning a lot of money and she thought that they might never have enough money for a margin of safety. They did not own a car. She worked fewer hours than he did, and her salary was commensurately lower. He usually kept track of the bills and she had her own bank account.

Mr. Dunn thought that she enjoyed spending money more than he did. In the United States, they were "anti-consumerism". Living in Israel, the high rate of inflation had changed their attitude. He said:

> She has the feeling that our salaries are pitiful. She is not willing to accept it as I am. She would be more willing to accept financial help from her parents than I

would.

Division of responsibilities was a large area of family life. Responsibilities were divided into days and into specific jobs. Mrs. Dunn used to have an allergic skin condition, and this caused them to further divide the jobs into wet and dry work. Mr. Dunn said:

> It is a real challenge to keep it even. I have a sense that it makes more sense for one person to earn a living and for the other to stay at home. This way I do a semi-lousy job at both. . .However, she isn't the type to stay at home.

Mr. Dunn was describing the situation as it appeared to him. He had no predisposition towards women working or staying at home. Instead, he was concerned with his wife as an individual. She was not the type to stay at home.

Disclosure of feelings and communication

In the area of feelings and communication, Mrs. Dunn said:

> He always had more trouble expressing his feelings. He would walk out on a conversation if he felt he wasn't getting through. . .He tends to over-react, loses his cool, then calms down. . .Now he expresses it in every way, verbally and physically. . .When I'm angry, I'm freer about it. . .I can tell when he is in a good mood and vica-versa.

Mr. Dunn also said that he had become more sharing of both good and bad emotions, and that his wife had been more expressive in the past.

Mr. Dunn said that conflict stemmed from the unequal division of labour. He thought that he did more work:

> I'm physically capable of doing more. . .That was a real conflict - Why is the labour division so unequal. . . I felt I

was really getting a bad deal. . .I was suffering badly from the notion that I was being taken advantage of. . .I thought it over, what I was going to do. . .Talking doesn't always solve things, there is no critical vantage. It needed critical action on my part.

Mrs. Dunn also saw the division of responsibility as a source of conflict. She, however, was more detached from the problem. She said that they had both felt that each was doing more work than the other.

Both agreed that conversation played an important role in day-to-day living, although Mrs. Dunn remarked that in the middle of a busy life, with three small children, they sometimes had trouble finishing conversations.

Overview

This is a couple who takes a creative approach towards dividing up the responsibilities of their lives together. They face the problems head on by making lists, negotiating, and trying different work divisions. The negotiations continue as different conflicts arise.

They both feel they have been positively influenced by the relationship. Specifically, Mrs. Dunn feels that she has become more independent and competent. Mr. Dunn feels he has become more expressive of both good and bad feelings and had become more flexible and compromising. Supporting each other through difficult situations seems to be the real strength of this couple.

On the repertory grid, Mrs. Dunn saw herself as having 8 characteristics of the ideal person, whereas her husband had 9. She saw them as being similar in 7 constructs.

Mr. Dunn saw himself as having 10 characteristics of the ideal person, whereas his wife had 9. He saw them sharing 9 constructs (Table

7).

Mr. and Mrs. Ellis

	Mrs. Ellis	Mr. Ellis
Age	34	34
Previously married	yes	no
Years presently married	4	4
No. and ages of children	2; 8 and 1 1/2	
Country of origin	Israel	U.S.A.
Level of education	B.A., economics	B.A., forestry
Employment	Personnel officer	Lab. technician

Introduction

Mr. and Mrs. Ellis live in a neat apartment which is almost too small for their present family needs. Mrs. Ellis had previously been married to a man who was diagnosed as a manic-depressive. After living with him for several years, she was forced to recognize that he would not get well and subsequently obtained a divorce. For a long time after the divorce she was deliberately distant from people. Mr. Ellis was the first person who was able to get close to her in a long time. Mr. Ellis' deep-seated optimism and easy-going nature were qualities which she valued deeply.

Mr. Ellis was attracted by his wife's directness, intelligence and willingness to talk. He had been in Israel for under a year when he and Mrs. Ellis married. He had many obstacles to overcome. He could not find a job in his field, could not speak Hebrew, had very little money and suddenly was a father as well as a husband.

Self development

When Mrs. Ellis met her husband she had been divorced for a while, and had a son. She said:

> I was in a complicated mood. I couldn't get near anyone for about 3 years after my divorce. . .Our first date was together with my son. We went to the beach. I think I was lucky, really lucky. I saw him as someone I could trust and lean on. He would never cheat, never play games. He was honest and open. . .He's very optimistic. He has a deep belief that things will work out.

Mrs. Ellis obtained a high ranking job in a prestigious firm shortly after they married and continued to work there for 1 1/2 years, until she gave birth to their second child. The job paid well, and she earned a much larger salary than Mr. Ellis did. However, she also worked long hours and was often drained at the end of the day. Sometimes she would come home and say: "Don't talk to me".

She said that there were always limits regarding individuality. Within the limits of the situation, we choose what we want to do.

> The job that I had to give up, I gave up because my family life is more important. The job was too demanding. I don't see it as a sacrifice. . .He never interfered or raised the issue, he saw it as my issue. We really needed the money.

She was much more relaxed than she used to be. Old pictures verified that she had less wrinkles than she had had previously.

Mr. Ellis liked his wife's straight-fowardness when they first met. "She was willing to talk and say what was on her mind". Her level of education was important to him. He wanted an intelligent and stimulating partner. She was easygoing, and he approved of her relationship with her

son.

When he met her, he was 30 years old and ready to get married. He had been purposely single for many years. He gave up relationships in order to maintain his independence, had his own business, and travelled a lot.

In retrospect, he did not feel that he had given up his independence. But he had changed.

> That changed me, thrown into being a father. Not having a period of being together. . .It meant thinking about someone else. . .She has let me be as much as possible.

Mr. Ellis lost much of his self-confidence living in Israel. He did not speak Hebrew very well and had not found a job in his profession. At the time of the interview he had been working in a university laboratory for two years.

> When I was single my profession was of the highest value - now my profession doesn't matter that much. Just a decent job.

Day-to-day living

Decisions were discussed, and if they involved both, were made together. Mrs. Ellis said:

> He was raised on credit cards. . .When we first got married we had absolutely no money. We had no one to turn to. . .I did the budget and the books, but he wants to take it over because I worry too much.

Mr. Ellis reflected on their financial situation:

> I liked her big salary. She used to earn three times the amount I did. . .I didn't like her coming home late. . .

> She came home, she couldn't do anything, she was burnt out. . I kept overlooking it. I wanted her to find a way to keep it, to hang on to it.

Mr. Ellis decided not to interfere with Mrs. Ellis' decision about her job. It was her decision and he did not impose himself. Although they needed her salary, from his point of view there was something to be gained or lost if she quit or if she continued to work.

The responsibilities were divided into specific jobs, taking extra-home activities into account. When Mrs. Ellis was working, they divided all of the housework. She undertook more of the household responsibilities when she was at home with the baby.

> Yesterday I got angry. He got used to my doing everything. . .If I want him to become more involved, we would have to talk. . .Things he hates, I would have to do myself.

Mr. Ellis was very involved with food; both the shopping and cooking aspects.

> I do the shopping once per week; she does the daily shopping. . .I run away from dishes and floors. . . When she was working, we would divide things up. She thinks that I don't do enough. She doesn't see repairs and taking care of the car as real work. . .She knows how to make me feel guilty.

There were conflicts around "tuna and lamb chops". Mrs. Ellis said she had had to learn how important food was for him. Also, he had started looking at prices and became more aware of food costs.

Communication and disclosure of feelings

Mr. Ellis said there was no change in the conflict about food. Each of them shopped and cooked in his/her own way. The most serious conflict was about money.

> She worries that there isn't enough. I refuse to worry. She thinks I've changed. It's not because of her. It's becoming aware of our bank account that has done it. . .I would rather talk and argue and have it out in the open, rather than sneaking behind someone's back. It's important for me to be honest and straightforward.

On the topic of communication, Mrs. Ellis said:

> If something bothers us, we both tell each other right away. If we can't figure it out, we don't go to bed. . . I don't like it when he yells; my parents yelled. . .Talking always helps. Even if there is no change, we feel better. We like talking. We like to be together.

Overview

This is a relationship in which both individuals value straightforwardness and directness. All conflicts are out in the open and continue to be discussed if they are not resolved. Division of responsibilities is still an unresolved issue, as are decisions about money. In spite of their financial difficulties, they are an outgoing couple who enjoy other people' company and who spend a lot of time in the outdoors.

For Mrs. Ellis, the marriage has been "relaxing" and has helped her to overcome the trauma of her first unhappy marriage. Mr. Ellis has no regrets about his life. He was ready for marriage, and although he continues to struggle with language, economics and profession, he derives

a great deal of pleasure from his family.

In the repertory grid, Mrs. Ellis saw herself as having 9 of the characteristics of the ideal person whereas, Mr. Ellis had 10. She saw them as being alike in 9 constructs.

Mr. Ellis saw himself as having 8 of the qualities of the ideal person and being like his wife in 8 constructs (Table 8).

Mr. and Mrs. Fine

	Mrs. Fine	Mr. Fine
Age	34	51
Previously married	no	yes
Years presently married	5	5
No. and age of child	1; 23 months	
Country of origin	U.S.A.	U.S.A.
Level of education	B.Ed.	Ph.D.
Employment	Education	Solar energy research

Introduction

Mr. and Mrs. Fine had met soon after they each arrived in Israel. He had recently divorced and was recuperating from a heart attack. She was looking for a new challenge after having reached a plateau in her job in the U.S.

Mr. Fine had left a marriage in which there was much abuse from both partners. He could not extrapolate what he had learned from that experience. He was feeling physically and emotionally worn when he met Mrs. Fine. Mrs. Fine had had a painful childhood. She and Mr. Fine spent many hours listening to one another. The marriage seems to have had a healing effect on both.

When they met, Mrs. Fine thought that he was very intelligent. But

what really attracted her was that, "he was the gentlest male person I had ever met". Also, they had many "hurts" in common and they could talk about them. Both listened to each other and conversation was extremely important.

Self development

Mrs. Fine said that her abilities and talents were important to Mr. Fine who did not "want to see them get lost". Her husband had encouraged her to give up a job which had made her unhappy. They needed the money but he felt that he did not want her to compromise her abilities. Mrs. Fine was appreciative of his support.

As for being independent, she sometimes felt "that my wings have been clipped". She was a social person who needed people, whereas, Mr. Fine liked to stay at home. This was an area of potential conflict which had not been developed. Her husband was not insisting that she had a right to her own recreation life. Mr. Fine would not have held her back. But, it was his "sadness" that she could not face, and she therefore left the issue alone. It was a resolution of sorts, but Mrs. Fine was not totally satisfied with it.

Mr. Fine also liked Mrs. Fine's intelligence when they met, but "what really endeared her to me was her concern and helpfulness when I was ill". Mr. Fine said:

> . . .Two to three years before I met her, I suffered a heart attack, lost my mother, and divorced. . .I felt low, very low. Being with her I feel much more content, much more at ease, a more worthwhile human being.

He was, however, at times resentful of having less time for his hobbies.

Day-to-day living

They made decisions together, although Mr. Fine was very supportive towards his wife in her ability and judgement to make both major and minor decisions on her own. The money belonged to both of them. They both earned it, although Mrs. Fine was working a half-time position. Money was a source of irritation when they did not have enough, it was generally not a problem.

Mrs. Fine claimed that responsibilities were based on "who does what best". She was a terrible housekeeper but was a devoted mother and, therefore, spent a lot of time with their son. She was also an excellent cook.

Mr. Fine said that in his first marriage, he was a graduate student and did not have time to be with the children when they were small. Now he was very active both with the housework and with the child.

Communication and disclosure of feelings

They discussed their feelings a lot. Mrs. Fine said:

> He is good at helping with my feelings. He spent the whole first year of our marriage trying to make up to me for my rotten life.

In a situation of conflict, Mrs. Fine's attitude had taken the direction of inhibition rather than expression. Mrs. Fine inhibited and muted her responses so that they were acceptable to her husband, i.e., on a level to which he could be responsive. She said:

> They are tone-of-voice conflicts. We don't fight over sex, money, or children. We are both very sensitive. . .He walks away, then there's silence, then a blow-up. We don't know how to fight. I ask him what's wrong, it's like asking to get kicked in the face. He withdraws and is not willing to

fight. He used to say 'I'm having chest pains. . .'I dealt with that directly. 'You can't do this!' Once he asked me if I wanted a divorce. From his previous marriage he thinks if there is a fight it must be bad. . .There are things I resent and grind my teeth about. If I told him it would be too upsetting. You could call it controlled rage. . .Long ago I used to tell people exactly what I felt. . .People were afraid of me, I could have destroyed them. . .Once someone told me, I was crushed by it. . .Sometimes, I write letters to him and leave them on his pillow.

Since Mr. and Mrs. Fine showed a high level of awareness of their own and the other's role in conflicts, it is worth quoting his response at length:

She is accustomed to leaving things around. Getting the clothes put away is sometimes a conflict. . .Initially, we got on really well. She submerged a lot. Conflicts are in day-to-day living rather than on principles. Sometimes, I walk out, I can't face the issue. . .She'll cajole me. . .I close up and it takes me a day or two to work my way out. We're dealing with more conflict because there's more openness. Also, there is more opportunity because there is a child. She is a loving, gentle person who doesn't like conflict, but if push comes to shove, she will.

He acknowledged her role and its accompanying difficulty. Conversation played an important role in their lives. Sometimes, Mr. Fine said frankly, "I have to tell her: I want to read".

Overview

Both partners feel very positively about their relationship. For Mrs. Fine it has been a chance to talk about and deal with past hurts. Her husband's recognition of and respect for her artistic abilities has validated her talents in her own eyes. She has gained support in the marriage for making major decisions.

Some of the difficulties for Mrs. Fine revolve around social life and expressing her anger. She is a woman who has always been active socially and finds it very difficult to be at home. However, her husband is not very outgoing and would like to have her at home with him. This dilemma has been resolved by their staying home but it is a resolution with which she is not comfortable.

Mr. Fine feels more content, more at ease and more worthwhile because of the marriage. He too, has had a chance to talk about and deal with past hurts. He has learned to become more expressive of negative feelings. He feels lucky to have had a second chance for real involvement with his own family. In his first marriage, he was too busy with his work to be able to enjoy this particular life-stage.

It is difficult for Mr. Fine to establish co-operative behaviour with his wife regarding the housework. It is an area of greater importance to him than it is to her. She is aware of this problem, but they have not managed to move closer to a resolution.

Mrs. Fine saw herself as possessing 9 of the qualities of the ideal person, whereas her husband had 7. She also saw them as sharing 6 similar constructs.

Mr. Fine saw himself as having 7 of the characteristics of the ideal person, whereas his wife had 6. He saw them as being similar in 7

constructs (Table 9).

Mr. and Mrs. Gold

	Mrs. Gold	Mr. Gold
Age	35	49
Years married	15	15
Previously married	no	no
No. and ages of children	2; 14 and 13	
Country of origin	U.S.A.	U.S.A.
Level of education	Business college	Ph.D.
Employment	Secretary	Ecology research

Introduction

When Mr. and Mrs. Gold met she was 19 and he was 33. She had left her small home town and had been living in the city on her own for 2 years. He was a graduate student at the time and was introduced to her by a friend. He liked her immediately; but she was hesitant at first and was aware of the differences in their ages and backgrounds. Eventually, she was impressed by his "caring" and considerate attitude.

Her entry into his world necessitated some dramatic changes. His field work towards his doctorate was to be done in Israel, and they moved there shortly after their marriage. Mr. Gold was absent from home much of the time due to the nature of his work. Mrs. Gold coped with these periods very well. Eventually, they moved back to the U.S.A. Mr. Gold worked regular hours and Mrs. Gold stayed at home with the children. In 1978 they returned to Israel to settle.

Their relationship is a very traditional one. Mr. Gold is responsible for supporting the family financially and Mrs. Gold has the home and children as her main responsibility. Currently, she is working part-time and manages most of the housework by herself. She is satisfied

with this arrangement.

Self development

Mrs. Gold did not feel that she had to give up much of her individuality for her marriage. She felt that it was possible for her "to do what I want, when I want. I had to take the family's needs into consideration".

Regarding the way she felt about herself, she said:

> I liked myself before marriage and like myself now as well. I've changed a lot, I don't know if it's because of the life I led; I used to be very bashful, I'm not as bashful, more confident. . .he has helped me a lot. I was very young and came from a small town. His being so different had a great effect. . .Even before I met him, I had left home at the age of 17, and was fending for myself in a large city.

Mr. Gold remembered his wife as being an attractive, sweet person when he met her. He was more independent when he was not married, but it was not something that bothered him. Life was simpler when he was single. He could afford to buy things more easily.

> I used to see myself as more idealistic than I am now. . . .Things I am concerned about have changed. I think I was fairly naive, my obligations and time devoted to things has changed. Family and work take precedence.

He saw this change in himself as a positive one. Marriage and family life had helped him to become more "down to earth" and focused on the people and issues that were important to him.

Day-to-day living

Both claimed that major decisions were discussed. Also, both agreed that Mr. Gold was more decisive.

Money was not a big issue in their lives. Mr. Gold said:

> It's almost a non-issue. There isn't much to play around with. She worries more about finances than I do. I restrict my buying.

Mrs. Gold was responsible for the household. She asked Mr. Gold for help in any task that was necessary, but took into consideration that he did not like it, and tried to manage on her own.

> I don't resent the work. . .I like things orderly and organized and am willing to put in an effort. He takes care of the car and the bank, mainly because of the language (He spoke Hebrew better than she did). I push him to take care of all the administrative things. He doesn't seem to mind. . . The responsibility of children is shared.

Mr. Gold shared this point of view. He also stated that the household responsibilities were hers and she did not want more involvement from him. The administrative matters were mostly his responsibility, but he also added:

> . . .Sometimes, I want her to be able to do more things. . .She is more involved with the children than I am. . .It's a function of time, interest and patience. . .I don't resent it, I think I should be spending more time with them, and she, less.

Communication and disclosure of feelings

Mrs. Gold said that she would talk about her feelings if it were "the right time and place". She said that Mr. Gold was a bit more reticent. It was harder for him to identify and express his feelings. Eventually, he would express them in his own time, and in his own way.

Mr. Gold said the same basic things - that he might not express his feelings right away because the kids were around. Sometimes he thought about whether or not it was an important issue. Eventually, he said, it would come out.

The conflicts tended to revolve around day-to-day things. Mrs. Gold said:

> . . .The way he said something. He doesn't have as much patience for the kids as I do. There are very few areas in which we would have different opinions.

Mr. Gold also said that his wife was "more patient and tolerant than I am. She thinks I am too tough on the kids". He added that another subject of conflict was "the uncertainty of life, whether where we are living is the right place for us".

Mrs. Gold claimed they talked a lot as a family, and that the children felt more comfortable talking to her. Mr. Gold felt that conversation played a medium role in their lives, and that as a family, they tended to talk more than they did as a couple.

Overview

Mrs. Gold would like Mr. Gold to be more involved with the children. He is aware of this and accepts her criticism as being valid. Mr. Gold would like his wife to be less dependent on him in dealing with administrative matters, i.e., dealing with banks and various government offices. However, the major issue of contention in the past few years

has revolved around their place of domicile. They live in a small community which is part of the University campus where they both work. Because both Mr. and Mrs. Gold are employed by the same institute, their jobs and their day-to-day living are very enmeshed. This creates a source of tension separate from their family life. Mrs. Gold would like to move but they have not made a decision yet.

Mrs. Gold felt good about her marriage and thought she has had an interesting life. She has travelled a great deal and has overcome her "bashfulness". She felt Mr. Gold has helped her a lot and regards him as her best friend.

Mr. Gold felt that marriage has changed him in a positive way. He is now less naive and idealistic than he used to be. Focusing on work and family has forced him to become more "down to earth" - a quality which he sees as being favourable.

This is a couple who have organized their relationship according to traditional roles and are comfortable with this arrangement.

In the repertory grid, Mrs. Gold saw herself as having all 10 of the qualities of the ideal person. She saw her husband as possessing 9. She saw them as being alike in 9 constructs. Mr. Gold saw them both as possessing 8 of the constructs of the ideal person, and sharing 7 (Table 10).

Mr. and Mrs. Heller

	Mrs. Heller	Mr. Heller
Age	36	41
Previously married	no	no
Years presently married	13	13
No. and ages of children	4; 10, 8, 3 and 1	
Country of origin	Australia	Australia
Level of education	B.Sc.	M.A., mathematics
Employment	Lab. technician	Computer operator

Introduction

The Hellers moved to Israel shortly after they were married. Economically, it has not been easy. They lived in a two bedroom apartment with their four children until last year. Mrs. Heller had a part-time position, but a good share of her earnings went towards paying for baby sitters and part-time day care. They lived modestly, with neither of them attributing much weight to financial matters.

Mrs. Heller had been quite ambitious and very serious about her studies before she married. Since then, she has become ambitious for her children. She did not spend a great deal of time considering her own future. She enjoyed her job but preferred not to become over-involved.

Mr. Heller enjoyed his family life. He was not certain about desiring a fourth child, but had succumbed to his wife's desire to have a girl. They were successful. Mr. Heller was very involved in housework and spent a lot of time with the children. He had no specific areas of responsibility, and generally did whatever was asked of him. Mr. Heller described himself as a "follower". He recognized that his wife would have liked him to be more decisive, and to have more initiative, but it "goes against his personality". Mrs. Heller was aware that her husband

thought that she was too strict with the children, but claimed that she had to be because she spent much more time with them.

Self development

When she first met her husband, Mrs. Heller felt that she could talk to him. He was comfortable to be with, was slightly older, and reminded her somewhat of her father. In answer to the question about her individuality, Mrs. Heller said:

> I haven't given up anything for marriage, just for the children and that was always my decision. I did give up my country of origin and family in order to come to Israel. That was a condition of marriage. Now I like it here. . .I accept the situation although it used to be difficult. . .I never thought of my own development, you just live it, and it happens. . .I don't analyze myself, never did.

When they met, Mr. Heller found his wife physically attractive, comfortable to be with and kind. He also did not feel that he had given up his individuality. He was consciously determined not to impede his wife's development in any way.

> All the things I've wanted to achieve, I've managed to achieve. . .I feel happier having a partner. . .You have to be aware that your partner has to have a chance to develop and do the things they need to do. For example, she wants to work at her profession. . .It means I have to come home and do a lot of the work. I feel more comfortable being married than before. I haven't looked at myself strongly.

Day-to-day living

Mrs. Heller said that each made his/her own minor decisions, if it did not concern the other. Major decisions were discussed, until eventually she became impatient and took action. She saw herself as being more decisive than him. In the first year of their marriage she expected him to be the decisive one. As time went by, she realized that she would have to make the decisions.

Mr. Heller said:

> One basic decision I made was going to live in Israel. . .I get on well with others because I follow rather than take the lead. She is more decisive and more likely to carry it out. She generally takes the lead. It doesn't bother me, but it bothers her. . .Sometimes I think I should be more aggressive, but it is against my personality.

They both agreed that he took responsibility for balancing the checkbook, and that she worried more. He added that he needed to earn sufficient money so that they could live modestly. They both stated that money played a minor role in their lives.

Day-to-day responsibilities were delegated by Mrs. Heller.

> I delegate jobs. . .He helps a lot. . .He accepts that he has to do things. He doesn't object. . .There are periods when I would prefer it if he had more initiative but generally I accept it.

Mr. Heller said the same thing in slightly different words.

Communication and disclosure of feelings

Mrs. Heller claimed that they tended to ignore feelings. If she did show feelings, it was when she had "had enough". Then she expressed them by either shouting or sulking. She said that Mr. Heller responded

to her anger by being angry in return. He might shout back, slam doors, or sulk. If he was in a good mood, it was "obvious".

Mrs. Heller said that conflicts were usually about the children. She and Mr. Heller had the same basic attitudes and principles, and conflicts arose from day-to-day moods and were situation specific. She tended to be more strict, but only marginally so.

Mrs. Heller thought that she required more conversation. She needed to talk to people more than he did. He, however, did not mind listening.

Mr. Heller also did not talk about his feelings. If he was angry, he "clams up". If he felt good, it was shown by his relaxed behaviour.

He felt that she was too strict with the children. However, he understood that her being with them more of the time may have required her to be more strict.

About the role of conversation and communication, he said:

> Less than I think it should. . .It is something in our marriage that can be improved upon. . .Probably, it's my fault. I tend not to talk about my feelings. I'm tired after the kids are set down for the night. As the kids get older, we'll have to find a way to talk about other things, other interests.

Overview

Mr. and Mrs. Heller are an example of a "child-centered" family. Their jobs are important to both of them, but it is their relationship with their children that is at the forefront of their lives. This is the source of their conflict and their satisfaction. Mrs. Heller seemed undisturbed by this fact, but Mr. Heller felt that their level of

communication was low. He thought that they would have to put more effort in that direction.

On the repertory grid Mrs. Heller saw herself as having 4 of the qualities of the ideal person, whereas her husband had 6. She saw them as being alike in 4 constructs. Mr. Heller saw himself as having 7 constructs of the ideal person, whereas his wife had 6. He saw them as being alike in 5 constructs (Table 11).

Summary of the Data

A) Self-Development

The information for this category was taken from answers to questions about independence, individuality and self-concept.

The men and women who participated in this study had many obligations. All, except for two women who had babies, were working and all families had children. Since there were many demands placed on these adults, how did they fit their own interests and needs into their lives?

Most of the participants in the study felt as though they had given up something when they married in order to gain something else. All felt that it had been a net gain. The more individualistic men and women were clearer about what they had had to curtail. Many people initially responded to the interviewer's question with the statement, "I didn't give up anything". Usually, in the course of the interview, they did find something they had given up.

Some examples are:

1) Two men had been offered more prestigious university positions in larger Israeli cities, and had turned them down because they felt it would be too difficult an adjustment for their families.

2) Two women temporarily gave up their careers because they felt

that the quality of their family life was suffering. The husbands of both women would have preferred them to continue, but did not interfere with their decisions.

3) One woman gave up a middle-class suburban existence to go to an agricultural settlement because she felt her husband was unhappy.

4) One man gave up weekends and evenings for years to help his wife in her antique business.

5) One husband undertook a large bulk of the responsibility for housework and children in order to enable his wife to complete her professional training. He was studying and working at the same time.

6) One man gave up his profession for a decent job in order to support his family.

7) One woman gave up an active social life because she felt it would be difficult for her husband if she was away from home a great deal.

8) One man curtailed his hobbies in order to spend more time with his family.

Most of the people in the study were honest about the fact that they resented "giving up", but had somehow not perceived themselves as making great sacrifices.

All of the individuals felt they had managed to maintain a clear sense of self in the relationship. In five out of the eight couples, the relationship played an important role in self-development. Beyond what they had given up, they felt that some of their needs and desires had been fulfilled as well. Some examples of this are:

1)-All of my abilities are very important to him and he doesn't want to see them get lost.

2) Being with her I feel much more content, much more

at ease. A happier, more worthwhile human being.

3) I'm much more relaxed than I used to be. When I look at old pictures of myself I see I have less wrinkles.

4) We've both changed for the better.

5) My whole concept of myself is different. . .being married to the person I'm married to. That's the main point.

6) I feel I have realized my individuality through my marriage.

In contrast to Bernard's (1972) findings, "his" and "her" marriages were very similar. There was high consensus on all categories with all couples. In areas of conflict, both partners showed an awareness of the other's position, as well as their own.

In the five marriages in which the individuals perceived their relationship as having an effect on their own development, the couples spent time talking to each other about the relationship. In the remaining three marriages, the couples talked about their work or their children, but did not discuss what was happening between them.

Sheehy's (1974) findings that men defined themselves according to their work, and women according to their relationships, were not substantiated. Many of the women talked about how their self-concept was affected by their jobs. Some of the men talked about how the relationship had permitted them to become more open about their feelings. Both men and women talked about how important their family life was to them.

B) Day-to-day living

The information in this section was taken from the answers to questions about decision making, finances and responsibility.

All of the couples saw decision making as a mutual enterprise. Major decisions were always discussed. Minor decisions were left up to the individual more concerned with them.

The way decisions were discussed was different for each couple. Mr. Aronson had to "back up" in his presentation of his opinion. His delivery was so forceful that it swayed his wife from fully developing her own point of view. For the Beers, he would present the economic side, whereas she would explain the family perspective.

In the third couple, the Caplans, decisions were discussed for so long, that "neither could blame the other" once the decision was made.

The Hellers both agreed on decisions, but the wife had to take action, or the decisions were not carried out.

The Dunns would defer making the final decision until both were satisfied with the consensus.

In the sixth couple, Mr. Ellis said that although decisions were mutually made, he would continually "second guess" them, whereas his wife would consider the issues closed.

In the seventh couple, Mr. Fine encouraged his wife to make major decisions on her own, and accepted them once they were made.

The last couple, the Golds, discussed the issues and he usually figured out his opinion more quickly. She thought about it again and again.

In six of the eight couples, both husband and wife said that money was not a big part of their lives. It was important for them to have enough to live on without worrying about making it to the end of the

month. In the two remaining couples, the Aronsons and the Ellises, money had been a source of conflict. In both cases, the husband had wanted to live more for the moment, and the wife had been future oriented. She wanted to buy durable, lasting things.

Division of responsibility seemed to be the thorniest issue, and the one least likely to be easily resolved. In five out of the eight marriages, women took more responsibility for housework, and men took more responsibility for administrative affairs, repairs, and taking care of the car if there was one. In these same five marriages, two of the husbands, Mr. Caplan and Mr. Heller, played a strong supportive role in the home, although their wives delegated the jobs to be done. In these same two marriages there appeared to be a minimum of resentment from either spouse. The husbands in these two marriages were very involved with the children, and were not interested in having their wives involved in financial or administrative affairs.

In the other three marriages of this group of five, each of the husbands had a different role. Mr. Gold disliked housework and his wife was sensitive to this and tried to manage on her own. He would have liked his wife to take more interest in financial and administrative matters. He also thought that he should spend more time with the children.

Mr. Beer would have liked his wife to be more involved in financial and administrative matters, and also felt he should spend more time with the children. He agreed to help in whatever fashion his wife desired, but she had to ask him. She had problems with this arrangement, and there was as he said, "a gap".

In the fifth couple of this group, Mr. Aronson "pitched in" at

whatever level his wife desired, but he felt that he should have been doing more. His wife did not mention this, but she felt that she should be more involved in financial and administrative matters. The children appeared to be more in her domain than in his.

Of the three remaining couples, the Ellises had a different relationship when she was working and when she was not. When she was not working she did most of the housework and all of the financial arrangements. He did most of the shopping and a good part of the cooking. They both spent time with the children. Sometimes, she became resentful, and made him feel guilty. He felt that it was a fair arrangement.

In the second couple, the Fines, the wife spent most of her time with her child. She did the cooking, but hated housekeeping. Mr. Fine, who liked to have an orderly home, did the bulk of the housework. She took care of the checkbook and the bills. Sometimes this arrangement would cause him to be resentful, but on the whole, he seemed to regard it as a minor irritation.

The Dunns, the last of these three couples, had seen the division of responsibility as a challenge from the time that they got married. Both worked, both were very involved with the children and both claimed that they did more than the other. Discussions had not always led to a successful resolution of problems. Recently, they have divided up certain areas more clearly, so that neither of them felt that he/she was being taken advantage of. This system seemed to work very well for them.

Disclosure of feelings and communication

This is an interesting area of married life. To most participants in the study, the category "dealing with feelings" elicited answers about anger and its expression. One obvious pattern that emerged was that

people tend to become more expressive of their anger as time went on. On the whole, men had much more trouble in expressing their anger than did women. Both men and women were aware of this.

In five of the marriages both partners felt that they had become more open about their feelings as time went on. Mr. Beer said: "I am now 300 to 400% better than I used to be. I used to blow up and then shut down into my shell". Mr. Dunn stated, "I didn't care to share my feelings in the past, now I have become more sharing".

Mr. Fine said poignantly:

> I was a closed person. With her help I have become more expressive. During periods of conflict I used to withdraw or turn away. I folded my feelings inward. . . .She has worked on me. I have changed considerably.

Mrs. Caplan also movingly expressed how her husband's disclosure of feeling led to dramatic changes in their lives.

> Once he unburdened himself, I realized that a drastic change would have to be made. . . .He wanted to be happy, he didn't want to upset or worry me. . . .Once I saw how distressed he was, I made him realize that things weren't important.

Of the three remaining couples, one showed a different pattern. Mrs. Aronson was expressive of positive, but not of negative feelings. Her husband was able to express his negative feelings. She had changed to the extent that she now showed resentment freely. Interestingly, this had been accompanied by a conscious decision on her husband's part to inhibit the expression of his negative feelings. He claimed that a few years ago she was very unhappy. Apparently, he took

time to look at his behaviour in order to determine to what extent his expressiveness was inhibiting her development. The result has been a conscious decision on his part to step back, and on hers to become more forceful. He said:

> Keeping feelings to myself is a way of not 'taking away' (from her). . . .If bad feelings were serious enough and important enough to me then I would express them. I'm not kidding myself about the negative effects. . . .time goes by and she is not aware when I have compromised or given in.

She was, in fact, aware of the change in him, and attributed it to maturity.

The Ellises said that they have been straightforward with one another from the beginning. Both the good and the bad have been expressed almost immediately, and neither of them have shied away from conflicts. This seemed to work well for them.

The Hellers said that they both tended to ignore feelings. If she was angry, she would slam the doors or sulk. If he was angry, he would "clam up". If either of them was in a good mood, then it would be obvious by their behaviour, both said. Disclosure of feelings with this couple seemed to go hand in hand with self awareness or lack of it. Mrs. Heller said: "I don't analyze myself, never did". And her husband said: "I haven't looked at myself strongly".

As feelings emerged, so did conflicts. The conflicts in five out of the eight marriages included housework; in two of the marriages included money; and in three out of the eight included children.

The conflicts were described by different people as not being "deep seated"; as "tone-of-voice" conflicts; as the result of "day-to-day" moods. One wife, Mrs. Heller, who recognized that her husband saw her as

being too strict with the children, explained it in this way:

> Most of the fights are about the children. . .Both of us have the same attitudes and principles. The conflicts come from day-to-day moods and are situation specific. I tend to be more strict, but only marginally. He also spends less time with them. If he is home as much as I am then he also tends to become more strict.

Mr. Aronson described his and his wife's conflicts about money this way. Both of them had similar values, but were at different points along a continuum.

The husbands and wives in this study chose to see themselves as not being fundamentally different from each other. This is shown by the grids as well. If both have the same principles and attitudes, then we could say that they saw themselves as sharing similar values. In this case, day-to-day conflicts took on less importance. If we are struggling with someone else whose very way of being is alien to us, then the conflict can take on "life and death" importance. But if we see this other person as being basically similar to us, only having different emphasis on certain points, and at different times, then our approach to conflict is different again.

The role of conversation was important to seven of the couples. That is, both partners said individually that talking to each other was something they enjoyed and did a lot of. Of these seven couples, one wife said romantically: "We have talks into the night"; another husband said poetically: "It's like walking in the desert and getting a cool drink of water".

Within the same couples one partner "believed" in talk or "needed"

to talk more than the other. Mr. Caplan said: "You can talk all you want and say nothing. It's important to try to communicate your ideas, feelings and thoughts". Mrs. Aronson said: "I didn't used to talk about things. I didn't believe in it". Mr. Fine poignantly expressed how much his wife has helped him become expressive. However, eventually he had to tell her, "I want to read". Mrs. Heller said: "I need to talk. . . he'll listen. He doesn't mind listening". And the husband said: "It's an area that needs to be improved on. It's probably my fault".

In the Gold family, conversation played a "medium" role and the children usually participated in the conversation.

Summary of repertory grid data

A summary table of the relevant information from the seven couples is presented in table 9 (see Appendix 1). The information was taken from each summary sheet. The number of constructs each person had in common with the ideal person were summed. The maximum number of constructs is ten. A score of six out of ten meant that the subject saw him/her self as possessing six of the characteristics of the ideal person. For purposes of this study a score of six means that the subject regards himself as being "moderately similar" to the ideal person. A score of six for his spouse would mean the same thing. A score of seven or eight is regarded as "similar", whereas nine and ten are regarded as "very similar".

In four of the couples both husbands and wives saw themselves and their spouses as being "similar" and "very similar" to the ideal person. Of the three remaining couples who filled out the grid one woman and two men saw themselves as being not similar to the ideal person whereas their spouses were similar.

The results are alike in comparisons of husbands and wives on

common constructs. Five out of the seven couples have high scores in similarity. One couple see themselves as being "not similar" in their constructs. One man sees himself and his wife as having few common constructs. On the whole, the wives perceived themselves as having more common constructs with their husbands than vice versa. Except for the three individuals mentioned, all other husbands and wives perceived themselves as having "similar" and "very similar" constructs in common with their spouses. This verifies what was stated previously in the discussion on conflict. Men and women choose to see themselves as not being inherently different.

CHAPTER V

Discussion

Marriage is replete with expectations about the roles, "husband" and "wife", and about the relationship between them. Each man and woman bring expectations from their family of origin. Some of these expectations are conscious and articulated, others lie below the surface of consciousness ready to emerge when the occasion allows. In dysfunctional families, these expectations can be overwhelming to the point where husband and wife behave towards each other as though they were children relating to their parents (Satir, 1967).

Alongside of the expectations of each partner from his family of origin, there are expectations which emerge from the society we live in. In particular, the influence of feminism has permeated the private lives of individuals, and has shaken up the previously accepted roles of husband and wife (Prochaska and Prochaska, 1978).

In this study, the partners expected each other to be self-sufficient and independent within the framework of the interdependent relationship. All of the individuals became increasingly autonomous and independent in the course of their marriages. They developed a more realistic appraisal of the similarities and differences between them. In most of the couples, the individuals viewed themselves and their partners as people with integrity, who compared favourably with another, selected ideal person. Finally, they perceived their own development and maturity evolving parallel to the development of the relationship, rather than viewing their responsibilities in the relationship as being in opposition to his/her development as a person.

Some factors were common to all the marriages and they have been extrapolated and developed below. These factors are seen as important

and even crucial to the development and maintenance of a "positive" relationship.

Flexibility in the definitions of the role "wife" and "husband"

Flexibility is a difficult condition to achieve. This study showed that the basic traditional mode continues to exist. That is, in the 8 couples interviewed, all of the men were mainly responsible for earning the family income, and most of the women were mainly responsible for the housework and the children. However, within the boundaries of the traditional roles there was a great deal of flexibility.

Mrs. Aronson and Mrs. Beer were the major income earners for several years while their husbands were studying. In conjunction with this role, they continued to be primarily responsible for housework and children. When her husband had completed his training, Mrs. Aronson continued her studies and worked on a part-time basis. Similarly, Mrs. Beer gave up her business to stay home with her baby. Mrs. Ellis earned more money than her husband when they were both working. She also stayed home after the birth of their second child.

Mr. and Mrs. Dunn divided the housework as equally as possible in spite of the fact that Mrs. Dunn worked part-time. Mr. Dunn said that he was physically capable of doing more work than his wife. This couple exemplified a sincere desire to come to terms with an equal division of labour. They worked actively at their organizational schemes. Mrs. Fine was primarily responsible for their child, the shopping and cooking. Mr. Fine did most of the housework, since cleanliness and order were more important to him than to her. Mr. Aronson and Mr. Ellis were involved in food shopping and cooking. Good food was very important to both of them.

Mrs. Gold was the only woman who did not go to and work until the

children were older. All the rest of the women juggled the position of developing a career without depriving the children of a warm and stable home. It would have been very difficult for them to do this without the full support and involvement of their husbands. This does not mean that there were no conflicts. The conflicts existed and there was frustration at the inability to find a satisfactory solution. However, in every couple, except for the Golds, there was a cognitive acceptance that an equal division of labour within the household was important; and that both men and women should spend "quality" time with their children. In all of the couples, there was acceptance and sometimes there were expectations regarding the woman's work outside the home.

An overview of all the couples can be summed up in this way. The most important aspect of the arrangements was the possibility of discussing and re-negotiating the existing structure. Each did not step into the traditional domain of the other because of the partner's inadequacy. The men did not feel that they were inadequate in their roles of "husband" because their wives wanted to maintain career continuity, or to earn the family income. They talked about their wives' work with a sense of pride. They saw their wives as individuals with their own lives to lead, and supported their autonomous development. The women did not feel that there was something lacking in them because they desired co-operation from their husbands in the day-to-day tasks of housework and childcare. They saw their husbands as men who would want to interact with their children and to be actively involved in their homes. There was a sense of appreciation that the men had not become "stuck" in the role of only "breadwinner".

Both men and women recognized that the relationship that they were striving for was difficult. However, they continued to discuss, to

negotiate and to alter those aspects of the role division which interfered with their own, their partners' and their children's needs. If the issue were important to the partner, it was worth examining to see if it could be altered. These couples had witnessed many changes in their relationships, and this created a feeling of optimism which continued to keep the relationships vital.

Seeing the partner as a different separate person with many similar feelings, attitudes and values

The repertory grid is useful for determining how husbands and wives perceived their similarities and differences. This is apparent from the summary table of the grid (Table 12:b self/spouse).

Seven couples filled out the grid. There was no attempt to correlate the constructs of the husbands and wives. The focus in using the grid was to assess whether husbands and wives perceived their partners as being similar to or different from themselves. As mentioned previously, a score of six was regarded as moderately similar to the partner. A score of 7 or 8 was considered similar and 9 or 10, very similar. A mean score was calculated for each couple based on both of their responses.

It can be noted that the Aronsons and Hellers had the lowest means, i.e., 5 and 4.5 respectively. The Ellises had the highest mean of 8.5. It could be that the Aronsons and Hellers were more different from each other than were the other husbands and wives.

However, if we refer back to the information from the interviews we can posit an explanation for why these two couples responded in a substantially different way from the rest. The category, "Communication and disclosure of feelings", reveals a possible explanation. All the men

and women in this study, except for the Hellers, claimed that they had become progressively more articulate about their feelings. Some, like the Ellises, were straightforward and discussed their feelings immediately. Others, like the Golds, would wait for the right moment. However, the Hellers had not developed this area of married life at all. There were outbursts and quiet periods. Neither of them had the need or the initiative to disclose to the other what was happening in his/her private domain. Consequently, the explanation that each offered to him/herself was "we have conflicts because we are different". Obviously, they are different, as are all the other men and women in this study. There were "islands" of similarities and differences. But once the individuals overcame their initial hesitation and said "I am angry/sad because you. . .", the realization that there was justification for the anger developed slowly. Sometimes identification with the feeling and empathy developed as well. Disclosure requires trust that the message of the sender will be received and that it will not be destructive to the receiver; nor will the receiver distort it and use it in a destructive way against the sender (Satir, 1967). One of the main benefits of disclosure is that there is a commonality to feelings which help people identify their similarities as vulnerable human beings.

One of the main areas of conflict between Mr. and Mrs. Heller was their attitude towards the children. The understanding between them was that Mrs. Heller was stricter. She was therefore the "unyielding" or "bad" one and he was the "forgiving" or "good" one. In the comparison with the "ideal person", Mrs. Heller only allots herself 4 qualities; whereas she attributes 7 to Mr. Heller. There are three constructs on which they differ. Mr. Heller is pliable, subservient and easy-going. Mrs. Heller is strong-willed, conscientious and domineering. Mr. Heller

is the "good one" because "pliable, subservient and easy-going" are also constructs of the ideal person on Mrs. Heller's grid.

Mrs. Heller had never conveyed to her husband that it was unpleasant for her to be the "bad" one. Mr. Heller interpreted the situation in this way. He and his wife were opposite in their behaviour to the children. On his grid (table 11), Mr. Heller has 3 qualities of the ideal person which his wife does not have. He is "accepting of others", "lenient with children," and "displays affection towards his family". In the relationship between Mr. and Mrs. Heller, there were many feelings which had not surfaced to be clarified and integrated.

The Aronson relationship was different. Mr. Aronson was very expressive about his feelings right from the beginning of the marriage. This had given Mrs. Aronson an opportunity to empathize with her husband and to determine for herself how they were "humanly" similar. On the grid, she saw them as being similar in 7 of the constructs. However, Mrs. Aronson had difficulties in expressing her feelings. Her response to the problems in their relationship or life style was to become passive and unhappy. Mr. Aronson interpreted the situation in this way. His wife had been supportive towards him both financially and emotionally. She was unhappy and he did not know in which way to "give" to her. Therefore, he was in some way responsible for her unhappiness. He was "bad" and she was "good". A look at his constructs verifies this point (table 5). If we look at the self/spouse comparison, Mr. Aronson is irresponsible, spendthrift, lazy, egoistic, satisfied, scholarly and short-tempered. According to him, Mrs. Aronson was responsible, thrifty, industrious, sensitive, dissatisfied, worldly and patient. On the grid he alloted only 3 constructs in which they were similar.

The extent to which husbands and wives are expressive and receptive to one another on all levels will determine how they perceive themselves in relation to the other. Erikson (1958) saw the importance of this process and called it the developmental task of young adulthood, "intimacy". For most of the couples, intimacy was a process which deepened as the relationship matured and was instrumental in helping the partners clarify their areas of similarity and difference. The more expressive and receptive couples perceived themselves as being more similar than the other couples.

Support for the other's development

In any interdependent relationship, the needs and values of the others involved should be known and must be taken into account. However, if the relationship is increasingly the reason for not developing an interest, a profession or a friendship, then the marriage is being used to "police" our behaviour, and absolve to ourselves of the responsibility for choice and self-control. Bertrand Russell (1929, p. 144), examining the relationship of marriage, wrote:

> . . . I believe marriage to be the best and the most important relation that can exist between two human beings. If it has not been realized hitherto, that is chiefly because husband and wife have regarded themselves as each other's policeman. If marriage is to achieve its possibilities, husbands and wives must learn to understand that whatever the law may say, in their private lives they must be free.

Certainly, there is an hierarchy of freedom. Some freedom must be insured by the law. The right to be free from violent behaviour by husband, wife or parent, is an example of a "minimal" level of freedom. Without the law insuring these basic rights, we cannot begin to discuss

other "higher", more subtle rights. However, the focus of this study was not to determine the lowest common denominator for the survival of a marriage. This study aimed in the opposite direction, i.e., what is the maximum potential for each person in a good relationship.

It is natural to assume that there will be instances when one of the partners finds him/herself interested in something new and becomes increasingly involved in that avenue. This new involvement takes time away from the family and alters the previous balance in the relationship. This can lead to "developmental envy", a term used by Gould (1980) to describe the feelings of the partner who is watching the other undergo a profound change. A change in one partner leads to a change in the relationship which must lead to a change in the second partner as well.

In this study, out of the 8 couples 4 individuals had been previously married. Mr. Beer had left his first wife because she did not change, but refused to become more independent and autonomous as the marriage progressed. Mrs. Caplan had ended her first marriage because her husband had not allowed her to develop in the ways she had wanted. Mrs. Ellis had left her husband because he had retreated from reality into mental illness and was very dependent upon her. In Mr. Fine's first marriage, the partners could not accept each other's behaviour. There had been "abuse heaped upon abuse".

It is very difficult to encourage independence in another if we are afraid that the other's independence will render us superfluous. That is, if we believe that the partner will love us only as long as he/she is dependent on us, then we will do everything in our power to maintain that person's dependence. Similarly, it is difficult to give up our own dependence on the other person, if we are used to leaning on them for

support. And, if we believe that we are in great need of our partners to satisfy our own dependencies, then we shall become anxious as soon as they are unavailable. This is a recognizable dilemma in parenting. However, as Rollo May (1953) so aptly pointed out, love and dependence are inimical to each other. The love that our children have for us when they are young is different in quality from the love of two free and equal individuals. May's (p. 206) definition of love:

> We define love as a delight in the presence of the other person and an affirming of his value and development as much as one's own. Thus there are always two elements to love - that of the worth and good of the other person, and that of one's own joy and happiness in the relation with him.

May's definition brings us to two important points about how people transcend their own dependencies and weaknessess in order to allow the partner their full rights to develop in their own direction. These points are: 1) the affirmation of the other's value and development as much as one's own, and 2) delight in the presence of the other person.

In this study, each of the individuals saw his/her partner as being worthy of high value. This was implicit in the tone that they used while discussing their partners, and was substantiated by the information from the repertory grid (Table 12a: number of constructs in common with ideal person). The information from this table depicts how individuals perceive their partners in relation to an ideal person. According to this table, wives see their husbands as having a mean of 8.1 constructs in common with an ideal person; whereas husbands see their wives as having a mean of 7.3 constructs in common with the ideal person. Another interesting point is that men and women who rated themselves as having few constructs in relation to the ideal person, rated their

partners higher than themselves. Mr. Aronson and Mr. Beer both attributed twice as many ideal characteristics to their wives. Mrs. Heller allotted her husband one third more ideal characteristics.

In a loving relationship, if each person is viewed as having ideal qualities, the partner will find it very difficult to allow him/herself to hold the other back. Instead, the pervasive question will be: "how can I help to insure that this person can get to do what he/she needs to do?" Both individuals have a common goal - the actualization of each partner's potential (Maslow, 1962).

This is, off course, an outline of an ideal. In the actual relationship, the actualization of each person's abilities is always weighed and measured in terms of the familial relationship as a whole. As Mrs. Ellis said: "There are limits to every situation". This is a healthy point of view, but does not negate the earlier question: "How can I help to insure that this person can get to do what he/she needs to do?"

There are two possible answers to this question. If one partner wishes to help the other achieve the goals he/she has set up for him/herself, he can do this by taking on more responsibility. This has the effect of allowing the partner more free time and, therefore, maneuverability. Within the flexible role structure described in the first part of this discussion, men and women were crossing the traditional lines of "role" in order to allow their partners more freedom of movement.

The second response is more complex. It deals less with the achievement of each person and more with the interpersonal relationship between them. According to May, each person finds delight in the presence of the other. It is difficult to enjoy the presence of another

person who is unhappy, upset, angry or withdrawn. Each person in the study realized that beyond their personal achievements, their own happiness was inexorably linked to the happiness of his/her partner. This realization made them react in a serious way to their partner's moods.

An example of this is Mr. Aronson's response to his wife's unhappiness. He was attempting to transcend his dependence in the hope that this would allow her to become more expressive. Mrs. Fine learned to control her "rage" because she realized that it upset her husband and made communication impossible afterwards. Mrs. Heller often felt bad when she thought she had been unfair, but did not know how to communicate this feeling. Mr. Dunn felt resentful occasionally because his life was so "fragmented" by multiple responsibilities. However, he kept thinking up new creative solutions to the dilemma of the labour division, rather than giving up. Mrs. Ellis overcame her own indifference to food because it was so important to her husband.

These men and women exemplify how individuals are affected by their relationships, and how they are willing to modify and inhibit their own desires or propensities in the interests of the other's welfare. This process was not viewed by the individuals as a sacrifice or as giving up part of oneself. Rather, it was governed by the recognition that the partner's development and expressiveness are integrally linked to our own, and that it is a personal responsibility to address ourselves to those characteristics in our own nature which may have disturbed the other.

The theory which best describes this behaviour is that of Positive Disintegration, which is explained above. The cornerstone of the theory is that higher, more voluntary and directed levels of the personality

inhibit lower, more impulsive and automatic levels. In this study, most of the men and women were willing to inhibit some of their own behaviour patterns in the interests of their partner's development and happiness. By doing this, they exemplified that May was correct. The value and development of the partner were regarded as being as important as one's own.

Self-definition: Expansion of previous self-definition

The humanistic point of view is that there is "self" within each person which is not just reactive to the environment, but which seeks and strives towards its own "goals". The creative endeavours of the individual are seen as just as important as the adaptational strivings (Buhler and Melanie, 1972). Maslow (1962), in particular, set out to prove the difference between growth and deficiency needs. An individual's deficiency needs would keep him/her at the level of "object". This person is in a state of need and dependency and is receptive towards being "filled up". The growth needs, on the contrary, place the person in the position of "subject". This person needs to be expressive and creative and to integrate their personal goals with the goals of others.

In marriage the central dilemma is between the dependency and growth needs of each individual, and the adaptational requirements of the social institution, "marriage". If each relationship has gone through the processes of the three steps described above, then they are at this point.

They have created a flexible structure which allows them both the possibility of change. They have listened to each other express their anger and have validated the other's emotions as well as identifying with

part of them. They have thus consolidated feelings of "human" commonality, and have transcended the differences of role and sex as defined by the words "husband" and "wife". They have recognized the differences in the other, and have acknowledged and supported the other's right to develop in the direction of his/her choice. By refusing to hold the other back they have transcended their own deficiency needs in the interests of the other's development. This is not a small achievement. It means that both partners accept the challenge of autonomy instead of remaining in the realm of dependency. They are able to transcend their dependency needs because they see their partners as persons of integrity. In some cases, the individuals saw their partners as being much more similar to an ideal person than they were themselves.

At this point, each individual can reflect on his/her relation to the relationship. They each have contributed to creating a relationship of their own definition. They can now draw satisfaction from that creation.

This sense of satisfaction often surprised the people in this study. They had not begun their marriages with an ideal relationship in mind. They had seen marriage as a serious enterprise and accorded it the attention it deserved. They had become a little bit of each other, and a lot more of themselves.

Each person's self-definition had expanded considerably. Mrs. Aronson thought that she would be content to be the "second in command". She was surprised to find that she had needs and values which differed from her husband's and that her husband was willing to help her achieve her goals. Mr. Aronson had watched his dependency needs govern the relationship, and had inhibited those needs in order to "free" his wife.

Mrs. Beer had succeeded in business beyond her expectations, and found that the quality of her family life was more important to her than material success. Mr. Beer had experienced himself as a "closed" person, and learned that he could be much more expressive than he had imagined. Mr. Caplan had thought that material success was the most that a man could give to his family. He was surprised that his wife wanted more of his company and was willing to live with far less money than he had imagined. His definition of the role "husband" had changed from "income earner" to "partner" in all aspects of their lives together. Mrs. Caplan had defined herself as conservative, realistic and materialistic. She had made a dramatic change in her life-style which defied this definition at the age of 46. Mr. Dunn felt good because he and his wife's financial situation had improved without support from anyone else, and because their lifestyle closely matched their values. Mrs. Dunn began to experience a level of competence she once knew she was capable of but had never exploited.

Mrs. Ellis had never conceived of success in the business world and learned how capable she was. Mr. Ellis was amazed that he managed to work at an occupation which afforded him little satisfaction in order to support his family. Mrs. Fine was surprised that she had married at all. She savoured the relationship and found that she could inhibit her forcefulness in order not to overwhelm her husband. Mr. Fine did not expect to marry again, nor to have any more children. He saw himself as a cautious man and was surprised that he had been willing to take the risk.

Mrs. Gold was pleased at having overcome much of her bashfulness. She felt that her transient life-style, together with her husband's support, had helped her to overcome this trait. Mr. Gold felt that he

was less idealistic, less naive and more down to earth. Mrs. Heller had thought that she would be very involved in a career but decided to become peripherally involved. Mr. Heller, who had never questioned himself, was beginning to notice that he felt communication with his wife was lacking.

The expanded self-definition had come about as a result of their relationship with their partners, and because the relationships had not been confining, and had allowed each of them different and varied experiences. They had been able to learn more about themselves, and to integrate this knowledge into a more complex, composite portrait.

The humanists have been adamant about the concept of self development in accordance with an intrinsic valuing system. This means that most of us develop ourselves and our relationships in alignment with a value system which may not be totally articulated, but does provide us with "creative" feedback as to whether or not we are headed in the right direction (Maslow, 1962).

Those men and women who felt that their partners had invested more in the relationship than they had invested, experienced themselves as lacking in some way, as was the case with Mr. Aronson, Mr. Beer and Mrs. Heller. These "bad" feelings were signaling each person that something was out of alignment with his/her own valuing system; and with his/her own feelings of how a person should act. Maslow (1962) stressed that people experience "intrinsic guilt" as the consequence of betrayal of one's inner nature or self and is therefore justified "self-disapproval".

The relationship of marriage is a true testing ground for all our perceptions of ourselves. There are few places to hide. Each person in this study further defined "who I am" in relation to "how the other is"

as the relationship progressed and matured. The change and development in each person in marriage is therefore impelled by their own propensities, which are clarified and substantiated by their relationship with another loved person. If this does not happen, then it is because both have totally different perceptions of what "should be" or because one or both of them do not have any perceptions at all.

Conclusions

Dabrowski's theory provides a framework for separating those who are forever sharpening their perceptions of what is "right" from those who are lacking in this area. It seems that individuals on a level of "primitive integration" would not be able to achieve the level of empathy and self-awareness that these men and women had achieved. In this study, all the men and women reported some dissatisfaction with their partners, but when they talked about serious changes which had been made, or would be made, they were usually talking about themselves. As mentioned previously, they were willing to make major changes in their own ways of thinking and behaving in order to accommodate their partners' development and values.

If a marriage is in trouble, it may be because of both partners. However, it should be considered that perhaps only one of them is the problem. One person may be totally incapable of forgetting him/herself in the interest of the other. That person would be incapable, not because they think that they must always think of themselves, but because they have no concept of how a relationship "should be". This is not a cognitive exercise but, as mentioned previously, is connected to a person's "bad feelings".

Because the focus of attention in marital therapy has been on the family as a system, it is easy to forget that the relationship can only

be as good as the two people who make it up and are invested in it. We can change many things, but we cannot instill an image of "should be" onto a person who is not interested in knowing.

Table 10 (see Appendix 1) condenses the information from the discussion and presents the main features of a good marriage as they emerged in this study. On the left are the four characteristics which were used as headings in the discussion.

Each of the four characteristics contains many possibilities for friction. In the first category, expectations of marriage, the expectations of each person were modified to accommodate the partner and the situation. This does not mean that there were no expectations at all. All these women and men had responsibilities which they dealt with in a serious manner. Most of them were aware of the other's likes and dislikes and took them into consideration. However, the possibility to negotiate, to explain and to change the existing structure was always an option. They had modified their roles in previous circumstances and were not afraid to effect another change, if necessary.

The second subject area was "similarities and differences". All the men and women were similar in some ways and different in others. The husband and wife who saw themselves as being most different from each other were also the ones who ignored feelings and never expressed to each other the difficulty of being labelled as the "good" or "bad" person in the relationship. The more expressive and receptive people viewed themselves as being more similar to their partners.

The "support for the other's development" category used Rollo May's (1953) definition of love. It was suggested that each can help the other to achieve his/her life's goals in two ways. The first way was to offer

concrete help by undertaking more responsibility, and thereby allowing the partner more time and opportunity. The second possible way of helping the other was by self-awareness and self-criticism in order to determine if one is harming the other in an interpersonal way. In some cases, individuals inhibited or overcame their own tendencies in order to foster the expressiveness of the partner.

In the last category individuals were seen as noticing changes in themselves. This occurred as a result of their relationships; or because the relationship had been non-restrictive and had, therefore, allowed both individuals a wide range of experiences. It was suggested that those individuals who felt badly about their position in the relationship and who gave themselves low scores on the ideal person category were justified in their self-disapproval, and probably had not invested themselves in the relationship as much as their partner had.

On the right hand side of the table is a column called "partial resolution". It is assumed that there are no final solutions to the dilemma of wanting a good relationship, yet asserting our own life's course. Each resolution can only be partial, and can be understood as a part of the attitude that marriage must adapt itself to the needs of the individuals concerned; as much as they must adjust themselves to the obligations inherent in its structure.

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Appendix 1

Table 1. Sample grid.

Self	Mother	Father	Brother	Sister	Friend	Spouse	Disliked Person	Unhappy Person	Ideal Person		Construct	Contrast
■	■	0	X		X	X			X	1.	People oriented	Self centered
X	0	X	■	X	X	■		X	X	2.	Adventurous	Timid
■	X			X	0	■		X	X	3.	Compromising	Inflexible
	X	■	X	X		X	0		■	4.	Determination	Indecision
X			X	■	0	X		■	X	5.	Self awareness	No knowledge of self
X	■		X	X	X	0		■	X	6.	Love of children	Indifference of children
X	X	X	■	■		0			X	7.	Love of handiwork	Indifference to handiwork
■	X		X		X	X		0	■	8.	Responsible	Irresponsible
		■	■		0				X	9.	Organized	Disorganized
■	X		X			X	0		■	10.	Patient	Impatient

Instructions: Look over and fill in this form. Notice on top there are names of significant persons. If there are any difficulties, you can make changes. For example, if you have no brother you may put the name of someone close to you, such as a cousin.

Step 1. Think of some important word that describes 2 of the 3 persons circled on line 1. Write that word on row 1 under "construct".

Step 2. Now, write under "contrast" the opposite of the word.

Step 3. Put an "X" in two of the circles in line 1 for the two people who have that construct.

Step 4. Put an "X" under each person in line 1 who also has that construct.

Explanation of Tables 2 - 7

These tables are summaries of participating couples' responses to Kelly's abbreviated repertory grid. Based on each husband's and wife's grid, there are two comparisons for each individual on each table. One comparison shows how each person sees him/herself and his/her spouse in relation to the "Ideal Person"; the other shows how husbands and wives perceive themselves sharing the same constructs. On the left are the wives' responses and on the right, the husbands' responses. The upper part of each table shows the "Ideal Person" comparisons; the lower half shows husband/wife comparisons. An "X" signifies similarity in constructs.

Explanation of Table 8

This table is a summary for all couples. It depicts both comparisons, i.e., each person in relation to the "Ideal Person" and each person in relation to their spouse. The maximum number of constructs per comparison is 10.

Table 2. Grid summary for Mr. and Mrs. Aronson.

WIFE			HUSBAND		
SELF	IDEAL PERSON	SPOUSE	SELF	IDEAL PERSON	SPOUSE
X	people-oriented	X		responsible	X
X	adventurous	X		thrifty	X
X	readiness to compromise	X		industrious	X
	determination	X		wise	
X	self-awareness	X		sensitive	X
X	love of children		X	satisfied	
X	love of handiwork			stingy	
X	responsibility	X	X	scholarly	
	being organized		X	unaffected	X
X	patience	X		patient	X

SELF	SPOUSE
people oriented	X
adventurous	X
readiness to compromise	X
indecision	determination
self awareness	X
love of children	indeference to chidren
love of handiwork	indeference to handiwork
responsibility	X
disorganized	X
patience	X

SELF	SPOUSE
irresponsible	responsible
spendthrift	thrifty
lazy	industrious
foolish	X
egoistic	sensitive
satisfied	dissatisfied
giving	X
scholarly	worldly
unaffected	X
short-tempered	patient

Table 3. Grid summary for Mr. and Mrs. Beer.

SELF	IDEAL PERSON	SPOUSE	SELF	IDEAL PERSON	SPOUSE
X	looking for change and development	X		accepting of situation	
X	strong	X	X	considerate of others	X
X	doesn't have academic degree			more interested in family	X
X	strength	X	X	accepting of others	X
X	relatively happy	X		patient	
X	relatively happy	X	X	outwardly oriented	X
X	relatively happy	X		thoughtful	X
X	ambitious	X		happy with status quo	X
X	ambitious	X		warm	X
X	ambitious	X	X	competent	X

SELF	SPOUSE	SELF	SPOUSE
looking for change and development	X	driving	X
strong	X	takes others into account	X
doesn't have academic degree	academic degree	willing to help others	more interested in family
strength	X	accepting of others	X
relatively happy	X	impatient	X
relatively happy	X	outwardly oriented	X
relatively happy	X	not thoughtful	thoughtful
ambitious	X	searching	happy with statue quo
ambitious	X	coldish	warm
ambitious	X	competent	X

Table 4. Grid summary for Mr. and Mrs. Dunn.

WIFE			HUSBAND		
SELF	IDEAL PERSON	SPOUSE	SELF	IDEAL PERSON	SPOUSE
X	honest	X	X	empathic	X
X	sensitive	X	X	expansive	X
X	tolerant	X	X	generous	X
X	ambivalent	X	X	hardworking	X
X	generous	X	X	composure	X
X	weak, wishy-washy		X	quiet	X
X	kind	X	X	insular, less giving	
	sweet	X	X	altruistic	X
	independent	X	X	striving in existential mode	X
X	intelligent	X	X	modest	X

SELF	SPOUSE
honest	X
sensitive	X
tolerant	X
ambivalent	X
generous	X
weak, wishy-washy	strongwilled
kind	X
bitter	sweet
dependent	independent
intelligent	X

SELF	SPOUSE
empathic	X
expansive	X
generous	X
hardworking	X
composure	X
quiet	X
insular, less giving	nurturing
altruistic	X
modest	X
striving in existential mode	X

Table 5. Grid summary for Mr. and Mrs. Ellis.

WIFE			HUSBAND		
SELF	IDEAL PERSON	SPOUSE	SELF	IDEAL PERSON	SPOUSE
X	not dominating	X		right-weight	X
X	don't believe that they are perfect	X	X	educated	X
X	honest	X	X	caring	X
X	like having people over	X	X	outdoorsy	X
X	not selfish	X	X	cheerful	X
X	not feeling unappreciated	X		loving	X
X	open	X		emotionally distant	
	not worrying too much	X	X	satisfied	X
X	afraid of changes	X	X	choice (companion)	X
X	honest	X	X	outgoing	

SELF	SPOUSE
not dominating	X
don't believe that they are perfect	X
like having guests	X
honest e	X
not selfish	X
not feeling unappreciated	X
open	X
worrying too much	not worrying too much
not afraid of change	X
honest	X

SELF	SPOUSE
overweight	rightweight
educated	X
outdoorsy	X
caring	X
cheerful	X
loving	X
closed (emotionaly)	X
satisfied	X
choice (chosen)	X
outgoing	"ingoing"

Table 6. Grid summary for Mr. and Mrs. Fine.

SELF	IDEAL PERSON	SPOUSE
X	strong, self reliant	
	good natured, quiet	X
X	impulsive, spontaneous	
X	gentle, kind, supportive	X
X	creative, imaginitive	X
X	confident, high self-esteem	
X	multifaceted, open-minded	X
X	warm, loving, demonstrative	X
X	ideals oriented	X
X	reflective, self examining	X

SELF	IDEAL PERSON	SPOUSE
X	contains feelings	
	cold, exacting	
X	intellectual	
X	capable	X
	industrious	X
X	pleasant	X
X	considerate	X
X	generally satisfied	X
	uncreative	
X	in control of self and events	X

SELF	SPOUSE
strong, self reliant	weak, dependent
"bitchy", loud	good-natured, quiet
impulsive, spontaneous	cautious, controlled
creative, imaginative	X
confident, high self-esteem	underestimates self abilities
multi-faceted, open-minded	X
warm, loving, demonstrative	X
ideals oriented	X
reflective, self-examining	X
gentle	X

SELF	SPOUSE
contains feelings	demonstrative
warm, loving	X
intellectual	intuitive, artistic
lazy	industrious
pleasant	X
considerate	X
generally satisfied	X
crafts person	X
in control of self	X
capable	X

Table 7. Grid summary for Mr. and Mrs. Gold.

WIFE			HUSBAND		
SELF	IDEAL PERSON	SPOUSE	SELF	IDEAL PERSON	SPOUSE
X	similar interests	X	X	thinks things through	
X	not aggressive	X		general generation	
X	similar interests	X		rural upbringing	X
X	compromising		X	patient	X
X	understanding	X	X	sense of humour	X
X	trusting	X	X	family oriented	X
X	unselfish	X	X	male	X
X	understanding	X	X	ethnic identity	X
X	not dominating	X	X	American outlook	X
X	understanding	X	X	reliable	X

SELF	SPOUSE
similar interests	X
not aggressive	X
similar interests	X
compromising	strongwilled
understanding	X
trusting	X
unselfish	X
understanding	X
not dominating	X
understanding	X

SELF	SPOUSE
thinks things through	emotional
younger generation	X
urban upbringing	rural upbringing
patient	X
sense of humour	X
family oriented	X
male	female
ethnic identity	X
American outlook	X
reliable	X

Table 8. Grid summary for Mr. and Mrs. Heller.

SELF	IDEAL PERSON	SPOUSE	SELF	IDEAL PERSON	SPOUSE
	pliable	X	X	accepts others as they are	
	pliable	X		acceptance of religions	
	easy-going	X	X	love of animals	X
X	gragarious		X	willing to help with housework	X
	ambitious			interest in others	X
	subservient	X	X	lenient with children	
X	strong family ties	X	X	satisfaction with level of formal ed.	X
X	considerate	X		broad interests	X
X	gregarious	X	X	content with self	X
	extremely intellegent		X	affection towards family	

SELF	SPOUSE	SELF	SPOUSE
strongwilled	pliable	accepts others as they are	critical of others
strongwilled	pliable	questioning of religious practice	X
conscientious	easy-going	love of animals	X
gregarious	socially self-sufficient	willing to help with housework	X
tries to be considerate	X	narrow interests, work only	broad interests outside of work
unambitious	X	interested in speaking to rather than with	interest in others when conversing
domineering	subservient	lenient with children	strict with children
strong family ties	X	satisfaction with level formal ed.	X
gregarious	socially self-sufficient	content with oneself	X
average intellegence	X	displaying affection to towards family	not displaing affection to family

Table 9. Summary of husband/wife comparisons to A: Ideal person and B: with each other (self/spouse). There are 10 constructs per person and comparison.

	Number of constructs in common with:						
	A: IDEAL PERSON				B: SELF/SPOUSE		
	WIVES		HUSBANDS		WIVES	HUSBANDS	
COUPLE	SELF	HUSBAND	SELF	WIFE	SELF + HUSBAND	SELF + WIFE	MEAN
A	8	7	3	6	7	3	5.0
B	10	9	4	8	9	6	7.5
D	8	9	10	9	7	9	8.0
E	9	10	8	8	9	8	8.5
F	9	7	7	6	6	7	6.5
G	10	9	8	8	9	7	8.0
H	4	6	7	6	4	5	4.5
MEAN	8.3	8.1	6.7	7.3	7.3	6.4	6.9

Table 10. Characteristics of potential friction areas in marriage and their possible resolutions.

Characteristics	Partial resolution
1. Expectations of marriage -from family of origin -from society -from personal needs	Flexible role structure within a traditional role framework. Main feature: Continuous possibility for negotiating. Changes are implemented.
2. Similarities and differences -conflicts seen as a result of being opposites. -being opposites signifies one "good" or right person and one "bad" or wrong person. This closes the system.	Increased expressiveness and receptivity breaks down the notion of "polar opposites". Main feature: Open system. Self-disclosure based on trust and increasingly freer from distortion.
3. Support for other's development -partners hold each other back by being dependent and depended upon. -forcefulness of one partner prevents expressiveness and assertion of the other.	Help provided for partner by taking on added responsibilities for a finite period. Evaluation of how personal behaviour affects the partner. Main feature: Value and development of partner is recognized as being as important as one's own.
4. Expanded self-definition -recognizing dilemma of marriage as competition between the "deficiency" and "growth" needs of each individual; and the adaptational requirements of the social institution of marriage.	Recognition and appreciation of creative aspects of each one's development. Courage to face our bad feelings. Perhaps the other has "given in" more than we have. Main feature: Non-confining relationship. Reflecting on experiences.